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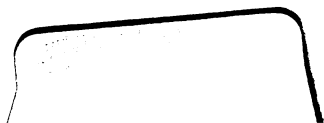
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LECTURES

ON THE

CONVERSION OF THE JEWS

BY MINISTERS
OF DIFFERENT DENOMINATIONS.

PUBLISHED UNDER THE SANCTION

OF THE

British Society

FOR THE PROPAGATION OF THE GOSPEL
AMONG THE JEWS.

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PREFACE.

THE design of the following course of Lectures is to excite more general attention to the condition and prospects of the Jewish people. Lamenting the apathy which characterized so many of the professing followers of the Redeemer, with respect to the circumstances of that ancient and interesting race, and convinced, that the subject of their conversion only required to be impartially and fully contemplated, in order to secure for it a deep interest in every Christian bosom, the Committee of the "British Society for the Propagation of the Gospel among the Jews" commenced their operations in the metropolis, by engaging ministers of different denominations to deliver a series of discourses, in which it might be popularly advocated, and its claims warmly pressed home upon the consciences and feelings of the people of God. These discourses were preached in the spring of the present year, in the National Scotch Church, Regent-square;

and the lively interest evinced by the large audiences which listened to them, afforded to the Committee a very gratifying proof that the effort had not been made in vain. Many who had not previously exerted themselves in behalf of the Jews, became convinced that they lay under an obligation to take up their cause, while a keener sympathy with their miseries, and a more earnest desire to relieve them, were excited in the breasts of some who had only been half awake to their duty towards that people.

In compliance with wishes loudly expressed at the time, and subsequently reiterated, the Committee have been induced to publish the Lectures for the benefit of those who had not the opportunity of hearing them, in the hope of their contributing still more extensively to produce impressions and convictions favourable to the recovery of the lost sheep of the house of Israel.

. Donations and subscriptions to the Society are received by the Treasurer, John Dean Paul, Esq., 217, Strand; Messrs. Nisbet and Co., 21, Berners-street; Mr. Cotes, 139, Cheapside; and at the Office of the Society, No. 1, Crescent-place, New Bridge-street, Blackfriars, between eleven and three o'clock.

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LECTURE I.

THE DESTINATION OF THE JEWS.

BY THE REV. JAMES HAMILTON,

MINISTER OF THE NATIONAL SCOTCH CHURCH, REGENT SQUARE.

LUKE XXI. 24.

*“Jerusalem shall be trodden down of the Gentiles,
UNTIL the times of the Gentiles be fulfilled.”*

ROMANS XI. 25, 26.

*“Blindness in part is happened to Israel, until the
fulness of the Gentiles be come in. And so all Israel
shall be saved.”*

IN submitting a few remarks on the Destination of the Jews, I have selected these two passages, not because they are the fullest predictions on this momentous matter, but because they are among the latest. When you say that Israel will yet be restored and converted, and quote in support of your position Old Testament predictions,

their force is often evaded on no other pretext but because they are found in the Old Testament, as if the Old Testament were not as authoritative as the New—or as if the Old were all fulfilled and finished the instant the New began. But leaving the Old Testament entirely out of view, the destination of the Jews might be sufficiently gathered from what Christ and his inspired apostles have told us. Had we no Scriptures but the Gospels and Epistles, it would be extremely probable that the house of Judah should fill their old seats again, and absolutely certain that they should become the conspicuous and favoured people of God once more.

However, I confess that I have no desire thus to narrow the field of presumption and proof. I would read these New Testament prophecies in the light of the Old, and fill up these more recent hints from the ampler information of earlier predictions. I would, on the one hand, learn more fully what God's purpose is, and on the other, would ascertain that this purpose is not yet fulfilled—in other words, that it is God's purpose still. The New Testament allusions to Israel's last return are cursory and few, but it is enough that there *are* allusions. If you get a letter from a friend in India telling that he proposes to take a journey home, and fixing the very time of his intended departure, describing the route he intends to pursue, the length of time which he is likely to tarry at such a place, and the business which he hopes to transact at such another place, and the time when he hopes to arrive in Britain; should his next despatch relate to some affair which has occurred in the meanwhile, you would not expect that this second letter should repeat all the details of its predecessor. It would be enough if he

did not intimate any change of plan—it would be more than enough if he made the most casual reference to the subject; if he said, for instance, “When I take my journey homewards,” or, “as soon as I set out;” however slight the allusion, you would know to expect him still. And when the Psalms, and Isaiah, and Jeremiah, and Ezekiel, and Daniel, and Micah, and Zechariah, and Malachi; when the Old Testament is full of Judah’s restoration and conversion—of all the accompanying signs and subsequent effects, it is enough for us if Luke, and Paul, and John—if the New Testament penmen writing on another errand and a new emergency, do not supersede or disallow the predictions of their predecessors. It is more than enough, when I find by frequent allusions and explicit statements, that they assume and sanction the whole.

Abstaining from all speculations regarding the period when, and the agencies by which the result is to be brought about, it will be the object of this lecture to show,

I. That the Jews are to be restored to their own land; and—

II. That they are to be converted.

In other words, the destination of the Jews includes their restoration and conversion.

I. It is God’s purpose to restore the Jews. “Jerusalem shall be trodden down of the Gentiles, *till* the times of the Gentiles be fulfilled;” in other words, when the Gentile lease is out, Jerusalem shall be trodden down no more.

When a great city is overthrown, and the first outburst of sorrow dies away, it is either quietly rebuilt and re-occupied, or forsaken and forgotten. In either case it is only one generation which suffers. If a new city rise

on the ruins of the old, the conquerors and the conquered usually blend more or less together, and in some future age they live promiscuously and rejoice in common on a soil which their fathers moistened with one another's blood. What modern Roman lays it the least to heart that the grass waves in theatres where his forefathers sate the long summer day, and laughed, and cheered, and shouted; or, who feels it *personally* that the bramble grows out of the riven altar on which Romulus or Numa laid the struggling victim? The chain of identity is broken, and the new race is clean severed from the old. If, on the other hand, no new city be suffered to arise, if the shock which overturned its walls have also dispersed its people, like the shattered fragments of the avalanche, they soon melt and are lost atoms in the stream of some mightier population. Where is the bosom in which Troy awakens the faintest throb of patriotic feeling? What nation pays its pilgrimage to the swampy sites of Nineveh and Babylon? And what emotion beyond a vague and impersonal sadness, a general impression of the melancholy, a sense of dreariness without any touch of tenderness, is ever called forth among the broken shafts of Palmyra, and empty rock-nests of Petra? Where are the people who have the hereditary right to sit down among such ruins, and recognising emblems of departed glory, the right to weep because *their* "house is left unto them desolate?" Where are the old inhabitants? They were not exterminated, and yet they have vanished. Merged in the nations, and mutually commingled, there is no precipitate which can decompose them and bring them out in their original distinctness again. The house is desolate; but no one

feels that the house is his, so no one mourns its desolation. But there is a city whose case is quite peculiar. Captured, ravaged, burnt, razed to the foundation, dispeopled, carried captive, its deported citizens sold in slavery, and forbidden by severest penalties to visit their native seats again; though eighteen centuries have passed, and strangers still tread its hallowed soil, that city is still the magnet of many hearts, and awakens from time to time pangs of as keen emotion as when its fall was recent. Ever and anon, and from all the winds of heaven Zion's exiled children come to visit her, and with eyes weeping sore bewail her widowhood. No city was ever honoured thus. None else receives pilgrimages of affection from the fiftieth generation of its outcast people. None else after centuries of dispersion could at the first call gather beneath its wings the whole of its wide-wandering family. None else has possessed a spell sufficient to keep in remotest regions, and in the face of the mightiest inducements, its people still distinct; and none but itself can now be re-peopled with precisely the same race which left it nearly two thousand years ago. The reason of this anomaly must be sought, not in Jerusalem, but in the purposes of God.

Here are two familiar facts. The Jews are still distinct, and to the Jews Jerusalem still is dear. What is the final cause—the Divine reason for these singular facts? Why, when all other scattered nations mix and mingle—why is it that, like naphtha in a fountain, or amber floating on the sea, this people, shaken hither and thither, are found, after all their tossings and jumbings, separate and immiscible? And why, again, when every other forsaken city after an age or two is forgotten by its people

—why has Jerusalem such strong affinity for its outcast population, that the city refuses any other permanent inhabitants, and the old inhabitants refuse any other settled home? Why these anomalous and mutually adapting facts, unless God has some purpose with the place and with the people, and unless the place and the people have yet something to do with one another?

This presumption becomes an absolute certainty when we consult the sure Word of prophecy; and, in order not to confuse your ideas and oppress your memories with a multitude of quotations, I would by way of specimen select the following three:—

“In that day there shall be a root of Jesse, which shall stand for an ensign to the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass IN THAT DAY, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”*

“For I will take you from among the heathen, and gather you out of ALL countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh,

* Isaiah xi. 10—12.

and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. *And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.*"*

"Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."†

I would only further remark, that agreeably to these prophecies, no nation has been allowed to settle in Jerusalem. It has all along been "trodden down" of the Gentiles; but no one set of the Gentiles has been allowed to tread it long time together. It has been "successively occupied by the Romans, the Persians, the Saracens, the Turks of the Seleucian race, the Egyptian caliphs, the Latin Christians, the Egyptian caliphs a second time, the Mamalucs, and the Turks of the Ottoman race."‡ And by this ceaseless change of occupants, it has been very plainly hinted that all were intruders and usurpers, and that the rightful owner had not yet appeared; so much so, that I greatly err if it be not the conviction of the

* Ezekiel xxxvi. 24—28.

† Micah iii. 12; iv. 1, 2.

‡ Faber on the Houses of Judah and Israel, vol. ii. p. 304.

present possessors, both Frank and Moslem, that they are the mere *locum tenentes*, sitting there by sufferance till the way be ready for the return of the ancestral lords. Christians and Infidels, Papists and Mahometans, Franks and Saracens, Turks and Egyptians, have fought for the Holy City, and possessed it all by turns ; but never any of them been able to keep it long. And whilst in their struggles for its custody, the Gentiles have trodden Jerusalem down, the persecuted people whose it is, await in calm assurance the day when the Lord himself shall put them in perpetual possession.

Looking to the present languid and withered aspect of the country, it may be a question with some whether a literal restoration to Palestine would be a blessing to the Jews. On that question we deem the people themselves the best judges, and if they desire it, it must be a blessing—a blessing because they desire it. The question with the exile is not whether his native land or his place of banishment be the fairest and most fruitful ; but all the question is, how he shall get *home*. But independently of this, Palestine is “a goodly land.” Its intrinsic resources are far from despicable, and its position, relatively to other lands, perhaps the most advantageous in the world. Spread out beneath a sky whose severest aspect is mild, and whose summer glow is only intense enough to elaborate those aromatic harvests unknown in more moist and chilly climes, Palestine used to be a land of sprightly music and long livers. In those regions where the air is sluggish, life is dull, and men do their work in silence. But in healthful climes, muscular energy is redundant, and the animal spirits overflow, and the prodigal excess of life and power escapes in joyous

shouts and nimble movements,—in leaping and dancing, in melody and song. And just as you infer, not more from its long livers—those gay old “grasshoppers”—than from its merry singers, that ancient Attica must have been a genial lifesome land, so you may gather, not more from the frequency of fourscore and fivescore among its patriarchs, than from the abundance of its popular minstrelsy and daily music, that Palestine was a cheerful and salubrious land. From the matron at the well, to the watchman on the walls,—from the strain that gushed with earliest spring, to the shout which closed the vintage, there were tokens unequivocal of life in its sunshine, and inspiration in its air. And perhaps nothing can show the change more solemnly than that a land once so vocal should be so silent now. And as it was a salubrious, so it was a fertile land. In its better days it was “the garden of the Lord, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive and honey.” The long desolations have dried up many of its fountains, blasted its vines, and sadly thinned its fig-trees; but the bee still murmurs on the fragrant cliffs of Carmel, and the sleek olive yields its fatness in Gethsemane. The ruthless natives, and more ruthless strangers, have not been able to exterminate the cedars of Lebanon; sycamores grow by the wayside as when Zaccheus clambered up to catch a glimpse of the illustrious stranger; and the Arabian pitches his tent beneath the Terebinth, like his father Abraham when angels visited him at Mamre. The almond-tree flourishes along the Jordan, and like a pyramid of silver cleaves the azure of a cloudless spring, even as when its

glad signal announced to the youth of Judah the winter past, and its snowy blossoms on leafless branches reminded the monarch-preacher that his own almond-tree would soon be flourishing. Jericho was the city of palm-trees in the days of Moses. The palm-leaves of Jericho carpeted the path of the Prince of Peace on the only triumphal procession this world ever gave him. Jericho is the city of palm-trees still. The trees whose borrowed foliage spread a canopy of green over Jerusalem at each Feast of Tabernacles, have not entirely vanished. And even those humbler glories of the field, which no goodly land can want, may still be recognised. Sharon has not lost its rose, and among the hills of Galilee you still may gather the gorgeous amaryllis, descendant of those very lilies to which the Divine Teacher pointed one autumn evening eighteen hundred years ago, and bade his disciples "consider" them. A traveller speaks with rapture of the delicious odour which sprang at every footstep from Jerusalem to Jaffa, when the long-looked for rains had revived the rosemary and other scented flowers. Hasselquist was charmed with the jasmine of Palestine, a trivial circumstance, were it not that a prophecy of many a sweet Jewish home and rural dwelling may be enfolded in that flower. But what is economically of far more moment, amidst all the recklessness of its trampling invaders, and all the resourceless poverty of its abject cultivators, the soil gives symptoms of its exuberant fertility. The lazy boor on the sea-coast scratches the mould and flings in a handful of melon-seed, and is rewarded with the most delicious produce in the world. The mountain rangest o the north are as green as when the bulls of Bashan rioted on their dripping slopes. And the very thistle-forests,

which dense and tall usurp its plains, show that these plains are capable of yielding again their heaps of corn. In short, the Lord has only to turn that captivity like streams in the south, to fill the channel of that dry and thirsty land with the stream of its returning population, in order to clothe it on every side with the fertility and glories of unexpected spring. Let but the seed of Jacob people it once more, and its pastures will be clothed with flocks, and its valleys will be covered over with corn. And whilst the little hills exult on every side, the people that went forth weeping shall doubtless come again rejoicing.

There is only one circumstance more which I would mention in this connexion. It is that the geographical position of Palestine will make it now far more important to the people who possess it than it ever was before. So remarkably situated is it, that it forms the bridge between two continents, and a gateway to a third. Were the population and the wealth of Europe, Asia, and Africa condensed into single points, Palestine would be the centre of their common gravity. And with the amazing facilities of modern intercourse, and the prodigious extent of modern traffic, it is not easy to estimate the commercial grandeur to which a kingdom may attain, planted as it were on the very apex of the old world,—with its three continents spread out beneath its feet, and with the Red Sea on one side to bring it all the golden treasures and spicy harvests of the East, and the Mediterranean floating in on the other side all the skill, and enterprise, and knowledge of the West. For the sake of higher ends it seems the purpose of God to make the Holy Land a mart of nations; and by bringing the forces of the

Gentiles to Jerusalem, to send the blessing of Abraham among the Gentiles.*

II. I now pass on to prove a point without which the restoration of the Jews would be a blessing neither to themselves nor to the world. I mean their conversion. There are some things from which the Jews do not need to be converted; *e. g.* they are not idolaters, and do not need to be turned from image-worship. They are better than some called Christians in this respect. But they are self-righteous. They have mean ideas of God's holy law, for they think that with hearts and hands tainted by the original transgression they can render a pure and acceptable obedience to that law. They have wrong ideas of sin, for they fancy that the fasts, and prayers, and tears of the sinner can atone for insults offered to the almighty Majesty and sin-repelling Holiness of God. And they have wrong ideas of God himself; for his amazing gift of a free forgiveness is too magnificent for them to receive it, and the condescension of the Son of God in coming down and dying is too divine for them to believe it. If the Jews had right views of the law of God, of sin, and the Saviour, they would be converted. We believe that the Spirit of God will give them such views ere long. But whether their conversion is to precede or accompany or follow their restoration, or rather whether some of them may not be converted before the restoration, and the remainder afterward; and what are to be the agencies employed, whether there is to be a second personal appearing of the Son of God beforehand, or whether the work of their conversion is to be consummated solely by the plenteous outpouring of the Spirit, without whose

* Isaiah lx.

working the bodily presence of the Son of God would make little impression on corrupt humanity ; and whether the time is now fully come ; these questions I do not at present discuss, on some of them having formed no conclusive judgment, and because on all of them you will more readily come to a clear light and sound conclusion if you be first fully persuaded of the fact that the Jews are to be converted. And here, as in the former instance, I prefer quoting, without comment, the sure word of prophecy.

“ Thus saith the Lord of Hosts, It shall yet come to pass that there shall come people, and the inhabitants of many cities : and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts ; I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you ; for we have heard that God is with you.”*

“ And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications ; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as

* Zech. viii. 20—23.

the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."*

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved.....These also have not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all."†

But I feel that I would not be doing justice to my subject if I ended here. I doubt not that the Jews are to be the possessors of Palestine and the people of God again. This is their destination; but this is not all. As was truly said in the opening lecture, "The Jews possess no prerogatives for themselves. Whatever immunities and distinctions they enjoy, they hold for the world." So is it with their destination. God has great things in store for Israel, for he has great things in store for all mankind. And to understand the destination of the Jews you must go back to the day of their original segregation from the nations, and recall God's promise to the Chaldean shepherd, "In thee and in thy seed shall *all*

* Zech. xii. 9—14; xiii. 1.

† Rom. xi. 25, 26, 31, 32.

the families of the earth be blessed." A promise already most bounteously fulfilled in the "one" seed, "that is Christ ;" but a promise whose riches, as prophecy assures us, are far from being exhausted yet. From Isaiah, and Zechariah, and Paul, it is very plain that Israel's restoration is to be the world's elevation ; that Israel's ingathering is to coincide with the world's great harvest-home. Their fall was a blessing to a few of our Gentile families ; their rising again in their fulness will be a blessing to the whole. How it may produce its full effect of blessing, I cannot tell ; but, with Bible help, may offer the following hints.

1. The restoration and conversion of the Jews will be striking facts. Whether effected in the more ordinary ways, or, as is almost certain, with miracles intermingled, the result will be abundantly remarkable. It is not probable. Many of the Jews sneer at the devout expectation of their brethren, that they will yet be planted as of old in Palestine. Many of them smile at the idea of a restoration, simply because there are such hindrances in the way. Very well. When the restoration takes place it will be all the more wonderful. "When the Lord turns the captivity of Zion, you will be like them that dream. Your own mouth will be filled with laughter, and it will be said among the Gentiles, The Lord hath done great things for them." The event is not probable. You do not all expect it yourselves ; and many Gentiles do not. So it will be very surprising when it does take place. Again, much as many of the Jews desire a restoration, and confidently as some look forward to it, they all with one accord deprecate conversion, and are confident that such a calamity never

can befall them. Now, of all prophetic truths, this is the plainest and most positive ; and when it does take place—when over the face of most staggering difficulties and stupendous prejudices, the great consummation is brought about—when, probably all of a sudden, the world sees the spectacle of the inhabitants of Jerusalem with glistening eyes looking to the Pierced One, and sees all Israel actually saved, a result so strange must needs be striking. The moment the veil is rent from Israel's eyes, the veil will be rent from a thousand prophecies ; and, read in the light of restored and regenerate Judah, the Word of God will sparkle with unwonted corruscations, and like deep-coloured gems that look dusky in cloud-light, many of its dark sayings will brighten up into its divinest truths, when the beam breaks forth from Salem. And it is not so much the new evidence as the new impulse which this event will give. It is not so much that it will merely illustrate or fulfil the prophecies, as that it will arrest the world and animate the faithful, and by giving palpable reality to the things of faith make unbelief as impracticable as it is already inexcusable. It has been admirably shown in a recent essay, that foreign missions have exerted a most quickening power on domestic Christianity ; and that every triumph of the Gospel abroad has pioneered a corresponding victory at home. When Christendom was stagnant, when preaching had come down to a few meagre commonplaces, when ministers preached with slight expectation that they were to impress or change their hearers, and when hearers heard with no intention of being impressed or changed, word came home that the Gospel was proving itself the power of God unto salvation

among savages, Indians, Esquimaux, and South Sea Islanders. Why should it not prove itself the same to the Greek which it had proved to the barbarian? The cause got a new impulse, the Gospel got a new trial, and the work of evangelization went on with new success in Britain. If this was the reflex influence of a few Pagans converted, what would be the effect of like conversions among the Jews? Would it not be as life from the dead to the once more drooping Churches of Christendom? The Gospel has already proved itself the power of God and the wisdom of God unto the salvation of Gentiles, and that on a somewhat extensive scale. But to complete the case, let it prove itself the power of God and the wisdom of God unto the salvation of the Jews. They are confessedly the hardest and most impracticable materials on which it has yet been brought to bear. Are they beyond its influence? In the infancy of chemistry half the substances in nature were reckoned insoluble, not because there was no power in nature to dissolve them, but because men were ignorant of that power, or knew not how to apply it. And after the poor alchymist had laboured in the fire, heated his furnace seven times, and spent all his acids and alkalies, there still remained in the alembic a relentless mass which laughed at all his labours; a tiresome earthy residuum, a *caput mortuum*, which would neither evaporate, nor melt, nor burn. But as knowledge grew, solvents multiplied, till the intractable substances became very few. Still, however, men would say that a thing was as hard as adamant, that you might as soon melt marble or fuse platinum as make an impression on that thing. But these comparisons are no longer significant. There is a power in

nature which can melt marble, fuse platinum, and burn the adamant. In the infancy of evangelic effort, even Christians looked despondingly on some sections of the human family ; and it was a grave question with some whether it was better to extirpate cannibals or evangelize them ; whether the Gospel should be preached to the Indians ; and a large mass, consisting of Negroes, and Hottentots, and " Chineses," were set aside as utterly out of the question, a *caput mortuum*, of which nothing could be made. These despondencies, which were unlawful from the moment it was said, " Preach the Gospel to every creature," have now been effectually refuted by the partial success of the Gospel on every creature ; partial, but still enough to show that every creature is a fit subject for the Gospel to act upon. But I can quite see in some brethren a suspicion that the Hebrew subject will prove refractory—that there is a peculiar impracticability about the Jew. Be it even so : that the Jew's heart is the hardest of all hearts ; that peculiar hardness has happened unto Israel. There is a power, an agent which can dissolve this stony heart ; and just allow that they are the most obdurate people in the world, and it follows that when the Gospel has proved itself the power of God and the wisdom of God, to the salvation of the Jews, it will be seen how omnipotent is the Gospel of peace in the hand of the Spirit of Love. When the Jews are converted, it will be a most singular event ; the final evidence of the Gospel's Divine original, and a mighty impulse to its spread.

2. But, secondly, the Jews are likely themselves to be most energetic and efficient evangelists. Isaiah says (ii. 2, 3), that, " in the last days the law shall go forth out

of Zion, and the word of the Lord from Jerusalem." And Zechariah says, "Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.....Ten men out of all languages of the nations shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." (viii. 22, 23.) Jerusalem, by that time possibly the great centre of wealth and influence, will be the source of light and evangelization; the emanating fountain and the converging focus, whence truth shall issue and whither inquiry shall return; from which the Word of the Lord shall go forth, and to which all tribes of awakened people shall go up—the missionary metropolis of the world.

3. And a third and more important way in which I believe that Christianity is to profit by the conversion of the Jews, in which all families of the earth are to be blessed in Abraham, is that in that converted nation we may expect to see a re-production of Christianity in its noblest and purest style; the graces of the Gospel exemplified as they have not been since the day when the very chiefest Christians were Jews. It ought ever to be remembered, that whether for the purposes of ulterior conversion of the world, or for the elevation of the existing Church, the instrumentality most needed is a normal piety of the highest type; a living Christianity so full-grown, and so full-hearted, that no man shall despise it, and no man shall mistake it. And in reading the prophecies I see many proofs that regenerate Palestine is to present the world with a living epistle largely written, of this first-rate Christianity. The paradisaic scenes of peace and harmony delineated, streets without violence, and

sanctuaries without profanation ; the worshipping course and the rapt adoration, and the manifested presence of Jehovah ; the blending of Sabbath sanctity with week-day activity, bespeak a piety of the most exalted order. And I stagger not at the promise because of what the Jews are now—I believe that they are much maligned, and I also believe that they are not too moral. But I also believe that, though everything which prejudice has suspected and malignity invented were true, the miracle of grace, which makes them a pattern to all people, will only be the more adorable. I do not stop to say that if they be abject, persecution has made them so ; nor do I interpose the names of Reuchlin and Benezra and Neander in arrest of that sweeping sentence which would adjudge them to irretrievable degradation. But I fall back on the unquestionable fact that the finest specimens of redeemed and regenerate humanity which mother earth has ever borne upon her surface, or received into her bosom, are the men gathered to their fathers in the sepulchres of Israel, the saints that sleep in Palestine. I do not forget that the Church's finest models and most stimulating examples are men who answered to the name of Jew. And just as from the indevotion of a prayer-restraining and irreverent age, I look back to the son of Jesse praising seven times a-day, and soliciting the lyre familiar with his ecstasies to a strain more seraphic yet, till the labouring lyre could do no more, and his own awe-struck hand trembled into silence ; so from the stunted devotion and phlegmatic praises of our Gentile Churches, I look forward in hope to the day when other Davids shall lead the choir, and sweet singers of Israel sound the key-note of the Church's gratitude ; and if without the temple pomp, at least

with Hebrew fervour, we shall answer one another, "Praise ye the Lord, for his mercy endureth for ever." And just as from the selfishness and caution, and wary worldly wisdom of modern preaching, I look back with amazement at that meteor of mercy, that burning and shining light, who, self-forgetful and self-spending, flamed round the benighted earth, knowing and making nothing known but Christ, then exhausted, shot back into that sun which had fired him at the first ; so looking round on our glow-worm regiment to the leeward of the hedge, and then looking out on dark Britain and a darker world, I am ready to exclaim, "The Lord send us another Jew like Paul." And then, when I look round on the Church of Christ comminuted into a thousand fragments, and every day shattering more and more the stone which ought to fill the earth—when I think how fallen out by the way are the pilgrims, the brethren journeying to the same land of peace and love, I look back with wistfulness to the Daniels and Johns of better days, who exerted such healing and harmonizing influence on all their coevals ; and when I think of it as one most likely source of Christian union, I pray the Lord to hasten in his time the day when Ephraim shall no longer envy Judah, but from Ephraim and Judah, converted and restored, shall come forth a company, **THE MODELS OF THE CHURCH, THE MISSIONARIES OF THE WORLD.**

LECTURE II.

THE NATIONAL CHARACTERISTICS OF THE JEWS.

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2 SAM. VII. 22—24.

“ Wherefore thou art great, O Lord God : for there is none like thee, neither is there any god beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods ? For thou hast confirmed to thyself thy people Israel, to be a people unto thee for ever : and thou, Lord, art become their God.”

THE history of nations has always been justly deemed a most interesting and instructive study. It is not merely calculated to gratify a natural and reasonable curiosity

respecting the course of events previously to our entrance into the world ; but—by recording the laws which have governed mankind in different places and states of society, and inducing us to observe their habits, to trace their intellectual and moral character, to consider their literature, science, or religion, and, above all, to mark the dispensations of Providence in the revolutions which have characterized them,—history is adapted to furnish lessons of momentous importance, which may in some measure supply the place of experience, and aid both individuals and communities in the conduct of their affairs.

The frequent imperfection and uncertainty of historical documents is, doubtless, a great deduction from their utility. But though we may not fully rely upon them, there is, in general, enough of reality to invite and to repay our researches. We can catch outlines of events and features of individual character that deserve our closest attention.

There is one history, however, which is free from these defects, being written by an inspired pen ; and one nation to which it refers, whose peculiarities of situation and of character render it, of all others, the most worthy of thought and inquiry : the nation of THE JEWS. As a people they are the most remarkable of any that have inhabited our earth. They are so, considered in themselves, their high descent and relations ; but still more as having their peculiar destiny linked by a predetermining Providence, with the ultimate conditions of all the other communities and tribes of mankind. They are thus associated with all people and with all time.

And here it may be proper to give a brief account of the origin of the Jewish nation. In doing this we shall

be conducted back to a distant antiquity, and in fact to the fountain-head of all history.

The exact manner in which the three sons of Noah peopled the earth after the deluge is not determinable ; but in general we may state that the posterity of *Japhet*, the eldest, possessed Europe and a considerable portion of Asia ; that of *Ham*, the youngest, spread over Africa, and a large portion also of Asia ; and *Shem* occupied parts of both the Greater and Lesser Asia, as Assyria, Syria, Mesopotamia, Arabia Felix, and other countries. The Hebrew nation descended from Shem, who had several sons. One of these was Nahor, who had a son named Terah, to whom were born Abram, Nahor, and Haran. The latter died in Ur, leaving one son, Lot, and two daughters ; of whom the youngest, Sarai, married Abram. Idolatry and polytheism were at this period universally prevalent ; Terah and his family not being exempted from the general infection. Resolving to separate this family from the rest of the nations and raise up a people for himself, God directed Terah to quit his residence. This he accordingly did, and took with him his son Abram and his wife, with his grandson Lot, to go into Canaan ; but died at Haran, a city in the north-west of Mesopotamia. Thence, by Divine direction, Abram departed, not knowing whither he went, but having the encouraging assurance that, “in his seed all the families of the earth should be blessed.” He pursued his journey, however, to the land of Canaan, a country lying between the Mediterranean and the mountains of Arabia. On one occasion he went into Egypt in consequence of a famine, but subsequently returned.

Without entering upon the details of his life, it is

sufficient to state that, after having had a son by Hagar, named Ishmael, who was not the heir of the promises, Isaac was born to him of Sarah, in the due line of succession, in respect to God's covenanted mercy. Isaac married Rebecca, daughter of Bethuel, and grand-daughter of Nahor; consequently, the niece of Abraham. She became the mother of Esau and Jacob. The latter was sent by his father into Mesopotamia, to form an alliance with his own family. By Leah and Bilhah he had several sons, and at length by Rachel, the most remarkable of those who have been denominated patriarchs. Joseph, who having been sold into Egypt, became, by a series of extraordinary providences, the instrument of planting his family there. This fact lands us at the commencement of that history which relates the oppression and subsequent deliverance of Israel from Egypt, and their memorable passage through the wilderness to the promised land.

I. Among their chief characteristics, we may reckon THE COMPARATIVE SMALLNESS OF THE ISRAELITISH NATION.

When Jacob removed with his family to Egypt their number was about seventy souls. At the period of their departure from that country, although they had multiplied considerably in the course of time, yet on reviewing their host at Succoth, it was found to consist of only six hundred thousand men, which included strangers of several nations who accompanied them. Compared with many other people, therefore, they were few and insignificant; a mere handful to the great nations of antiquity.

It would seem consonant with our general ideas of the majesty and glory of the Supreme Being, to suppose

that when he was about to display his character through the medium of his creatures to others of those creatures, he would have selected the most magnificent theatre for the operations of his power and benevolence. It might have been imagined that he would have rendered the greatest empire amongst mankind the place of his dwelling, and the appropriate sphere of his marvellous works ; and it might then be asked, what platform could be sufficiently large for the manifestations of Him whose being is infinite and eternal ? “ The heavens, yea, the heaven of heavens, cannot contain him ; ” and with wonder inexpressible might the innumerable multitude of superior intelligences in other worlds be supposed to exclaim, “ Will God in very deed dwell with man upon the earth ? ” The language, however, of the Highest himself on this occasion is, “ The Lord did not set his love upon you, nor choose you because ye were more in number than any people, for ye were the fewest of all people. ”

But God does not need a medium externally great to exalt his own perfections. That which is in itself little becomes great by an alliance with his attributes, and excels in glory as the instrument of his moral operations. When it was the Divine purpose to give the richest exhibition of his character in the form of mercy to the rebellious, he selected, as it were, a speck in immensity, an atom moving to and fro in a small space amidst mighty orbs and congregated worlds ; and in that insignificant atom sought to get to himself a great and a glorious name. On this little spot he gathered a few people ; among them he performed miracles of grace and power ; there he planted his truth, which, like a fruitful vine, grew even in an uncongenial soil ; and at last, having

formed them into a nation, and preserved them through the changes and the storms of many generations, he sent his own Son, in the likeness of sinful flesh, to die for their and the world's salvation, and thus to fulfil a mysterious dispensation of grace, predestined to fill heaven with the redeemed of earth, and eternity with the praises of happy souls. We are taught by all this that it is not the material dimensions of a work which constitute it glorious, and render it worthy of celebration, but its moral character and great design.

It may be further remarked, that if God had chosen any of the great nations of the earth as his peculiar people, the enemies of religion might have objected that their preservation was attributable to their own power and greatness ; and this is the very reason which God has himself assigned for the choice of this insignificant people. He warns them, when they should possess the promised land, and see themselves surrounded with all its beauty and fertility, against imagining that "their own power and might had gotten them this wealth ;" on the contrary, they were desired to "remember the Lord their God : for it is *He* that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers." (Deut. viii. 18.) And the same general principle appears to govern all the Divine proceedings. The selfishness and self-sufficiency of man perpetually induce him to exalt his own imagined greatness and capacity, and so to regard and magnify second causes as to hide from view, if not absolutely to deny the providential government of the great Supreme. He is ever inclined to attribute to himself what belongs to God, and to come with his preposterous assumptions in the front of

his glory, instead of retiring humbly behind it. That blaze of light, indeed, cannot be eclipsed by such a speck of dust and ashes, notwithstanding all human presumptions; yet to correct this vaunting absurdity the Divine Being is wont to employ small means and inferior agency, that his own real character and claims may be appreciated. And thus, in the exercise of his wisdom, and love too, he maintains the prerogatives of his own real theocracy as the Governor of the universal world, and the ruler among all nations and generations of men.

II. THE JEWISH NATION WAS SPECIALLY CHOSEN OF GOD AS THE DEPOSITARY AND CONSERVATOR OF THE ONLY TRUE RELIGION.

Although in Eden the new created man enjoyed the visits of Deity; by his fall mankind lost that favour, and then the right conception of his nature. Low thoughts of God led to the multiplication of imaginary deities, and at length to the grossness of idolatry. Error became everywhere prolific, and all the vices were practised under its dark shadow. It was requisite that the great Supreme should assert his claim and re-assume his dominion, and amidst the fallacies and follies that prevailed among the nations, kindle the lamp of truth, and guide the wanderers in the way of peace.

For this purpose he made choice of the Israelitish people, and constituted them the sanctuary of Religion. Under this hallowed name, indeed, the nations had deviated into numberless forms of error. All like sheep had gone astray. To accomplish his merciful design of establishing truth and promoting righteousness in the earth, God raised up Israel, and proclaimed himself to them by his name JEHOVAH—the *One*—the self-

existent Being. Idolatry had displaced him from the throne of the human mind and affections ; in fact, denied his existence, and annihilated all thought of him. This was an act of self-destruction, in which all nations had united as consentient to the common ruin of our race. It was, consequently, a deed of mercy to rescue them, by a revelation of his character and truth. He therefore chose the Jewish people—among them declared his name, that they might become the light of the whole earth—vindicated his claims to their and the world's reverence by miracles and manifestations of surpassing grandeur—enacted his holy law on Sinai—caused a tabernacle for his worship to be erected, and religious institutions to be framed—and graciously undertook their guidance and government as their Legislator, their King, and their God. “What nation is there,” says Moses, “so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous, as all this law which I set before you this day?” (Deut. iv. 7, 8.)

Nations have been celebrated in history on various accounts ; some for the extent of their territory, some for the prowess of their arms, and some for the degree of their refinement ; but the unrivalled distinction of the people of Israel was, that they were the recipients of the true religion, communicated to them immediately from Heaven itself. The pen of the secular historian might have described them merely as a curious tribe wandering for a time through the dreary borders of the Red Sea, little calculated either to awaken sympathy or dread. But who that entertains just conceptions, whether of

Judaism or Christianity, does not perceive that they were the very people whom God had chosen as his own, who were encompassed with his protection, and illuminated with his truth ; and without whom the future generations of mankind must have remained in the depths and darkness of the great apostasy ? The absence of religion, or the prevalence of a false religious faith, universally degrades man ; while the knowledge of God, and the cultivation of piety, dignifies him. By this, nations, as well as individuals, are elevated, and in despite of all the disadvantages which may otherwise belong to them, are invested with glory. Although economies have changed, yet whatever any people have since known of religion has been primarily drawn from this source. The germ of that Christianity which brings “glory to God in the highest” is found here ; so that all truth is drawn from Israel as its primeval spring. From them we have the essential principle of Christian institutions, the shadowy outline of all our good things, the lively oracles of spiritual wisdom, and by descent, promise, and covenant with them, the Saviour of the world. As the recipients and depositaries of true religion, therefore, they are pre-eminent.

We enter not now into any argument to satisfy a suspicious scepticism as to whether theirs was indeed the true religion, and whether they were placed under that peculiar dispensation which has been denominated the Theocracy. It is sufficient to remark, that both they and we have good reason to know it by the twofold evidence of miracle and prophecy. A vast series of the former constituted a continued proof of their peculiar distinction as a nation ; while the latter has been like a lamp that has shone in

the Church ever since the creation with a permanent and ever increasing splendour. On how many events has it cast its illustrative light that have already transpired, and on how many yet to come, does it cast forward and around it a glorious radiance, so as to cheer the Church of God with anticipations of the future and unrivalled triumphs of religion !

Some have greatly perplexed themselves with the inquiry, Why should one nation only have been selected to receive Heaven's best communications, when all stood in equal need, and in equal relationship to the universal Father ? Why might not the whole earth have been constituted the same theatre of merciful manifestations, so that the evils of the great apostasy might have been at once and for ever removed ?

Questions of this nature, which will frequently suggest themselves to intelligent and inquiring minds, are perhaps scarcely susceptible of answers that shall convince a disputative mind, while they may be resolved to the satisfaction of humble piety. The demand that everything in the dispensations of providence and grace should be ordered according to our judgment is unreasonable, since we cannot be competent to take into view all the relations of things, or the vastness of a scheme, with its subordinate and dependent circumstances, that stretches over an illimitable space and an infinite duration. It would seem in some respects as proper to ask, Why the earth was constituted as it is—why there were only so many oceans, or rivers, or mountains—why there are uncultivated wilds and untrodden wildernesses—why the earth was placed where it is—or why man was not an angel ? as to appeal against the Divine

decisions in the moral phenomena of his creation. In every final arrangement there must be a will and a decision somewhere ; and consequently, in the universe there must be the Creator's sovereignty. Sovereignty is the law by which he alone must necessarily act ; and which, if there be anything difficult to comprehend, will be hereafter explained. In the present case none deserved any favour or distinction ; and that any were so distinguished, and moreover made the medium of benefiting others, and eventually the whole world, must be regarded as—sovereignty indeed—but the sovereignty of love,—a cloud of mystery tinged with the radiance of heaven's own light.

III. THE INDESTRUCTIBILITY OF THE JEWISH NATION is another of its striking characteristics.

From the moment of its formation, this was a remarkable feature. The oppressions of Egypt, not only did not answer the purpose of their extinction, but were made subservient to their increase. The inspired testimony is, "the more they afflicted them, the more they multiplied and grew. And they (the Egyptians) were grieved because of the children of Israel." Nor did it satisfy their enemies to adopt the ordinary methods of injury and ruin ; Pharaoh "charged all his people, saying, Every son that is born, ye shall cast into the river." But even this decree of a despot was singularly overruled by the providence of God in rendering those who were appointed as the executors of a bloody decree, the very instruments of preserving Hebrew life ; and in particular in the preservation by a kind of miracle of Moses, who was destined to become the deliverer of his people, and their guide through the desert.

And then, with regard to that extraordinary journey of theirs for forty years, in dangers, destitution, and death, they were still preserved. They were as a nation immortal amidst all destructive agencies. The sun could not smite them; the unproductive wilderness could not famish them; the fiercest foes could not annihilate them. And why? Never before was any nation in such peril; never did a people before, nay, scarcely even a retreating army, become subject to such strange encounters. Never did a people before or since live amidst such various and concentrating evils,—from foes without and discords within,—contending often with the very means of their preservation, and full of hostile remonstrances against the best friends of their nation, and the very God of their salvation. But Jehovah forsook them not. Their ingratitude and rebellion did not drive him from his covenanted mercy and faithfulness. Their provocations altered not his character, withdrew not his arm, embittered not the ever full and flowing stream of his loving-kindness. “I, the Lord, change not,” was the pledge of their security; the wall of fire round about, and the glory in the midst of them.

But a new and surprising evidence of their indestructibility, and of the character of their God, has since presented itself in their captivity, but still more illustriously in their present state of dispersion. As a people, they have been cast off, but not destroyed. Their condition is a perfect anomaly in the history of mankind; for while other people and vast empires have been annihilated by the progress of conquest, or the power of corruption, they are exhibiting to the view of the world the strange fact of a nation, who have suffered the entire

subversion of their institutions, the demolition of their country, and the dispersion of their people, who have been scattered and peeled, scorned and trampled under foot in every land, divided, intermingled, without a territory, without protecting laws, without, as it were, one earthly friend, and yet they live, retain their distinction as Jews, their rites, their language, their features, alas! their prejudices; suffering everywhere the self-denounced curse of their forefathers in rejecting Christ as their Messiah, which invoked the blood of the innocent one upon themselves and their children.

A Jew is nowhere to be mistaken. He has the mark upon his forehead of a thousand generations. You see the son of Abraham living to-day; this cast-off branch of earth's teeming population still putting forth its leaves, and pushing its ramifications into cities near, and kingdoms remote; witnessing, in the very curse upon them, the everlasting truth of God.

And is this state of anomalous dispersion, it may be inquired, to continue to the end of the world? This question leads to the last peculiarity to be mentioned, as their national characteristic.

IV. THEIR RESTORATION AS A PEOPLE.

This is as wonderful a fact, embosomed in prophecy, as any portion of their past history; and in this too are they distinguished from all other people. We have heard of no resurrection before from the entombment of a national ruin. We have not heard of a destroyed and scattered people revived, reunited, and built up again into empire. Their birth as a nation, their dispersion and their restoration, are all wonderful,—we may say, mighty events; all bespeak a novel and marvellous

character in the general scheme of things ; all outrun probabilities, and defy imitation. The Jewish nation is in fact a miracle in the mighty system of human existence ; it stands like a monument, lofty as the skies, and alone !

The general restoration of the Jews, by conversion to Christianity, seems to be an event universally admitted and anticipated ; so clearly is it written on the page of Scripture. It forms a part of that new covenant into which God has entered with his ancient people. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah : Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt ; which my covenant they brake, although I was an husband unto them, saith the Lord : But this *shall be* the covenant that I will make with the house of Israel ; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord : for they shall all know me, from the east of them unto the greatest of them, saith the Lord : 'or I will forgive their iniquity, and I will remember heir sin no more." (Jeremiah xxxi. 31—34.) It is intimated that the universal conversion of mankind will occur about the same period with that of the Jews, so that Jew and Gentile will become "one fold under one hepherd." The language of Isaiah is most animated and explicit. Isaiah lx. 1—5, "Arise, shine ; for thy light is come, and the glory of the Lord is risen upon

thee. For, behold, the darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see : all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.” The apostle also in the Romans not only states the facts, but represents the happy results. “ Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles ; how much more their fulness ?.....For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of them *be*, but life from the dead ?.....For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.”— Romans xi. 12, 15, 25.

Incidental to the general conversion of the Jews to Christianity is the question respecting their restoration to their own land. On this there has been a great division of opinion, arising out of the diversity which has obtained with regard to the principle of interpretation ; some maintaining the literal, and others the spiritual application of the prophecies on this subject. With this too has been, as it is supposed, naturally connected the further question as to the personal reign of Messiah on the earth. It may not be wise dogmatically to pronounce on these

points of controversy, in which disputants seem equally certain of their own opinions ; but this at least may be admitted that the one does not necessarily involve the other. If the return of the Jews to their own land be assumed, we are not compelled to decide on the personal reign. The questions appear to be different in character ; and what is literal and what is figurative must be determined by the consideration of many circumstances and analogies. It seems nothing incongruous to suppose that the Jews may literally re-occupy their country, but that the coming of Christ to them may be viewed as analogous to his coming at the destruction of Jerusalem, which, however plainly declared, was not in person, but in judgments. The frequent use of the word *land*, and the very explicit references given, render it difficult to realize the fulfilment of such predictions as otherwise than literal ; while the analogies traceable respecting the manifestations of Christ and his residence in the Church, appear to justify the conception that his final abode in Zion will be that of moral power and spiritual influence ; and that he will, by the triumphs of his Gospel, have “ the heathen for his inheritance, and the uttermost parts of the earth for his possession.”

With one thing, at least, we are solicitous, that the Jewish people should be impressed, namely, that we, as Gentiles professing Christianity, sympathize deeply with their sorrows, and rejoice as strongly in the prospect of their future happiness. Let them be assured that the oppressions which have been, or are exercised upon them by the secular governments of mankind have none of our consent, much less of our co-operation ; but that we are desirous of lending the helping hand to the mourning

daughter of Israel, to raise her from the dust and depression of so many centuries. We are prepared to show the Jews from their own prophecies that their Messiah is come, that their Messiah is ours, and that the blessings we expect for ourselves in his universal reign are enhanced in value and sweetened in hope, by the anticipation of their being the partners of our joy, when the earth shall be covered with the knowledge of the Lord.

Christian benevolence is not of a character to feel satisfaction in the disadvantages of others. It has no thought of rising through their depression. It has nothing in it of the exclusive or monopolizing spirit. It would in fact be a serious detraction from our joyfulness, in looking forward to the future condition of the world, if we could imagine that the Jewish nation would still continue prostrate amidst the general elevation of mankind, and in grief amidst its songs of triumph and of gladness.

Circumstances have seemed to interpose a great gulf between us and the Jewish nation, even though their dispersions have caused their intermixture with all as individuals. Their prejudices, we doubt not, have been exasperated alike by the edicts of governments, and the ridicule and contempt of the people. But as Christians, we can traverse this gulf, and are bound to repudiate this kind of outlawry. It is the tender mercies of God we are to imitate; his judgments we silently adore. The improved and ever ameliorating state of society; the movements of thought, and the progress of inquiry in various quarters; the general course of events in concurrence with the word of inspiration; the growing sympathies in the seed of Abraham, "the friend of God;"

the spreading light and spreading love of the Christian Church, all indicate good to Israel. "Thy kingdom come" is a prayer which comprehends their final return and salvation, and ascends from ten thousand hearts every day. And truly we are ready to believe that in this direction, at least, the tide of human things is turning, and earth's varied population is beginning to flow towards the mountain of the Lord's house, which shall be established above the hills. In the intermingling waters I see distinctly the stream of the returning people of God, and hail the day, near it *may* be, bright and blessed it *will* be, when all shall be one in Christ. The hostility of the Gentile, the prejudice of the Jew, will disappear and be lost in the depths of overflowing love. The heavens will pour down their blessings, the earth yield her increase. The downcast and discomfited demons of discord will flee away to their hiding-places and their hell; while, hand in hand, every tribe and people will walk the renovated earth, restored from the fall, adorned with the beauty of holiness, and revisited by its Maker and its God. "Let the people* praise thee, O God, let *all* the people praise thee!"

LECTURE III.

THE DISPERSION OF THE JEWS.

BY THE REV. T. ARCHER.

JER. L. 6, 7.

“ My people hath been lost sheep ; yea my flock was scattered upon all the face of the earth : they have gone from mountain to hill, they have forgotten their resting place. All that found them have devoured them : and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice : even the Lord the hope of their fathers.”

JOEL III. 2.

“ I will plead with them for my people and for my heritage Israel, whom they have scattered among the nations and parted my land.”

WHEN, at no remote period, the cry for rescue rose from the shores of the Ægean, and reached our land, the quick ear of poetry caught the sound, and its genius invoked the classic patriotism of Europe in behalf of Greece,—

desolate, but lovely in its desolation. Imagination flew from the scenes of piracy and vassalage and semi-barbarism, of oppression and ignorance and crime, to the land where Homer sang and Demosthenes thundered ; to Athens and its art and refinement ; Thermopylæ and its freedom ; the groves and their philosophy,—their imaginative, poetic superstition. The illusion was deep, impressive, magical ; and the thunder of Navarin was the reply of Europe to the appeal of expiring liberty, the groans of the slaves, and the invocations of the shades of their ancestry. Associations not less truly interesting, and inconceivably more enduring, cluster on the Jew. Degraded as the Greek pirate he may have been, he may be ; but around him plays the twilight of a more brilliant day than ever dawned on the Acropolis. Jewish poetry had its type in the minstrel monarch of Palestine. The eloquence of Isaiah, rapt in the rushing visions of future glory ;—the genius of Ezekiel, scathing in its impetuous fervour, as if with the power of condensed lightning-gleams ;—the imagination of Jeremiah, now melting by its moving plaintive tenderness, now startling by stern, but not less lifelike, truthful portraitures ;—the wise expanded legislation of Moses ;—the enlightened ardent philosophy of Paul, sublimely comprehensive, yet beautifully practical ;—above all, the character of the Nazarene, so perfectly unique and sustained, calm, yet sensitive ; majestic, yet simple ; divine, yet responding to every throb, vibrating with every chord of the human heart :—these, for all were Jews, David and David's Lord, Moses, Isaiah, Ezekiel, Jeremiah, Paul, have thrown around the Jewish name imperishable interest ; interest which never can be exhausted, never decay till poetry and eloquence lose their *charms*, philosophy its authority, freedom its

attraction, pure patriotism blended, softened with matchless benevolence their wild fascinations, and the plans of mercy, to whose illustration and advancement all were consecrated, their momentous relations, their infinite grandeur.

The history of the Jews, besides, embraces so wide a field of action, and penetrates so deeply into the remoteness of earth's antiquity, as to stand alone. Since first they were nationalized, the arrangements of society have been frequently changed, its landmarks removed, and the empires which successively stript them of independence have themselves perished,—palsied by age, disrupted by their unwieldy bulk, or before the fresh and stirring strength of some youthful antagonist. The Jews, scattered indeed, but linked by the potent though silent sympathies of fatherland, have outlived the dynasties that enslaved them, and now rise among the ruins of ancient thrones, the fragments of ancient institutions, and on the dust of ancient empires; themselves a ruin, but lofty, noble, and indestructible.

To these considerations let there be added the thoughts that the history of the Jews is a MORAL LESSON, an eloquent enforcement of the great truth, that nations, *as such*, are responsible, and that having no future social existence, this earth is the only theatre of developed responsibility and felt retribution;—that the Jews are a MIRACLE, a people preserved amid the wreck of empires, and the heaving, the discharge of storms that have assailed them for three thousand years;—are a PROPHECY, a people whose movements were mapped in minutest detail, with perfect circumstantial accuracy, ages before they have been realized;—and who does not feel the force of *these united considerations* urging close, frequent study

of Jewish history in the light of moral principle, predictive statement, and providential control ?

The simplest, and perhaps the most successful mode of presenting the subject will be, to collect the elements of prophecy regarding it ; not to test the accuracy of the prediction, to verify its accomplishment, merely or chiefly, but as containing an outline of Jewish history, which we shall endeavour to fill up. For this purpose we quote the following passages of Scripture :—" I will scatter you among the heathen, and will draw out a sword after you. And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies ; and the sound of a shaken leaf shall chase them ; and they shall flee, as fleeing from a sword ; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth : and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands ; and also in the iniquities of their fathers shall they pine away with them." " The Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." " And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest : but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind : and thy life shall hang in doubt before thee ; and thou shalt fear day and night, and shalt have none assurance of thy life : in the morning thou shalt say, Would God it were even ! and at even shalt say, Would God it were morning ! for the fear of thine heart wherewith thou shalt fear, and *for the sight of thine eyes which thou shalt see.*" " And

I will deliver them into all the kingdoms of the earth for *their* hurt, and to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers." "My God will cast them away, because they did not hearken unto him ; and they shall be wanderers among the nations." "I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth."* The analysis of these combined passages suggests the following propositions :—That the Jews should be exiled from their native land ; that they should be universally dispersed ; that their dispersion should be accompanied with circumstances of extreme, unparalleled oppression and cruelty ; that nowhere obtaining a *national* home, they should yet retain their national identity ; and that this dispersion, however severe and protracted, should not be perpetual.

The subject thus sketched is obviously far too extensive for the limits of a single lecture. Instead, then, of weakening the designed impression by the multiplicity of points of discussion, I shall wave all reference to the captivity of the Jews in Babylon, and the dispersion of the ten tribes, however inviting these topics of review, and commence a rapid survey of the history of the children of Israel, at the downfall of their country, and their own expatriation by the siege and overthrow of Jerusalem. The story of that event is written in blood. Imagination, however vigorous in the creation of the sublimely terrible, cannot add one shade of horror to its fearful realities.

* Levit. xxvi. 33, &c. Deut. iv. 27 ; xxviii. 65—7. Jer. xiv. 9, 10 Hosea ix. 17. Amos ix. 9.

The romance of its facts far exceeds whatever the most energetically morbid fancy could conceive. In the fearful drama, the thoughts, the passions, the countenances, the eyes through which the soul maddened into fiendish malignity flashed, all seemed intensely heated and glaring with the fires of hell. Having invested the city, Titus resolved to starve it into surrender, and was now employed in constructing a wall in order to intercept succours, to prevent the egress of its inhabitants, or the admission of provisions to them. To augment the horrors of the scene, the numbers of the citizens were prodigiously increased by the circumstance that then was the paschal season, which periodically brought many thousands to this the city of their solemnities and the habitation of their God. Jerusalem, too, was torn by intestine feuds, suppressed but not healed by every assault of the common foe, and bursting forth at every lull of the storm that raged around them, with a ferocity aggravated by their temporary suspension. The city, in the words of Josephus, "was like a wild beast grown mad, which for want of food from abroad fell upon eating its own flesh." With madness, only to be accounted for on the ground of judicial blindness, and the withdrawal of all moral restraint by God,—who seemed to have abandoned them to their fate,—the granaries, whose resources might have enabled them to protract their defence, were consumed by the fires of incendiaries,—moving with the activity of demons amid ruin and confusion, and gloating with demon delight over the mortal misery they had produced. Now raged the most malignant passions, awakened by the terribleness of famine. Now natural instinct was overborne by the cravings of hunger. Self produced universal alienation. *Man was armed against man; each against the other.*

The wolfishness of hunger triumphed, and the Jewish mother, for the unnatural horrid food, murdered the child which otherwise she would have nestled from the cold dews of Palestine in her bosom, or covered from the assassin's stroke with her own body. Death seemed to hold its carnival, and the air, steaming with the exhalations of unburied dead, multiplied and spread death among the living. Then came the awful, deep, though eloquent silence of despair, the time when tears of scalding heat were a luxury, but the heart is so dried and scorched that they cannot flow: the sullen, lowering, tearless, voiceless, hopelessness of desolation. So fearful was the catastrophe, and so appalling the havoc within, that when Titus entered and beheld the city, "he turned away weeping, and cursing the wretches who had forced him to produce such misery." Would it not have been well if the anticipation of its possibility had restrained, or if in reviewing its reality he had uttered some execrations over, Roman ambition?

Thus fell Jerusalem, after a siege rendered more cruel and disastrous by the insane conduct of the Jew than by the furious assaults of the Roman; a siege in which a million of human beings perished by sword, or famine, or pestilence! The Roman ploughshare passed over Zion, and from the field of ruin three towers alone rose in this necropolis, the monuments of millions of men, of the folly and crimes of the Jew, the retributive justice of the Almighty, the faithfulness and inspiration of His prophets.

Signal, however, and unprecedented as were the calamities of the siege of Jerusalem, they were but the heavings, the angry heavings of volcanic fire, which, bursting forth in a tide of lava, should spread with fearful rapidity over Judea, *and before whose burning and rapidly increasing line, the*

Jew must flee in terror from the land of his fathers, or perish in the stream. Decrees of expatriation succeeded the downfall of the Holy City ; nor was the Jew allowed a grave in Hebron. It is impossible to imagine the emotions that now overspread the descendants of Abraham ;—the thoughts that rose in the mother's heart as, from calm Bethany, she directed the eye of her child to the remains of that city whose glory was now eclipsed ;—or the feelings of the ancient Jew before whom, on reaching a commanding eminence, Sharon or Esdraelon smiled in all their loveliness, or Tiberias lay in placid sunlit beauty ;—or while his fancy, boiling with indignation, could almost descry the abomination of desolation in the holy place. Is it to be wondered, if with such feelings, ardent, deep, imperishable, the outcasts should once more rally, and lured by the statements of an impostor, or the brilliancy, the deceitful brilliancy of hope, make an effort to regain their own land ? Accordingly, within fifty or sixty years, we find the wanderers rallying and united in one strong but fruitless attempt,—an attempt which involved them in greater prostration, because while awakening the jealousy and distrust of their oppressors, it weakened their own resources and power ;—no less than 580,000 having perished, and their firmest strongholds in Palestine being levelled with the dust. From the time of Adrian, the Jew, lingering at the hazard of punishment, used to bribe the sentinels to be allowed a glance at Zion and the ruins of the Temple. The decree of the Emperor consigned him to a seemingly hopeless, interminable exile. In bitter scorn and relentless hostility, he threatened the heaviest penalties on every one who remained in his native land, while the long last gaze of the departing patriot

beheld, in the swine's head on the gate of the Temple, the insolent triumph of Heathenism over the glory of Israel. Agonizing, therefore, as it must have been in any circumstances to be torn from his natal soil, how much more so when he left it trodden down by the Gentiles, and the scene of the foulest insult offered to Jehovah! From it, however, they departed, no more for generations to stand on its holy dust, nor even to survey its mountains, or plains, or lakes; for, with a fearful refinement of cruelty, the tyrant denounced the severest punishment on the Jew who should dare even gaze on the scene where his infancy was nursed, his God adored, and the bones of his fathers reposed, alas! not to be mingled with his own when death should terminate his sorrow and wanderings.

Agas roll on, changing the hue and fashion of society. Time, in its continued ceaseless cycle, proceeds, and still leaves the Jew a proscribed exile. In Palestine every form of religion had been practised with one exception, one fatal exception, its first and loveliest form: the natives of every land there dwelt, with one exception, one sad exception,—the children of its soil. From its walls and minarets had glistened the crescent of the Turk,—the lance of the Arab,—the crucifix of the Popedom. Still,—excluding the bright gleam of Julian's attempt,—and it was only a gleam, vivid but transient,—the Jew was exiled, and durst not venture within the confines of his country, or if in more enlightened policy he *did*, he *could* with safety, still was he a stranger, living by sufferance among strangers, and subject to the insults and cruelty of the base vassal of the Ottoman power. Truly did his own Prophet say, "The stranger that is within thee shall get

up above thee very high, and thou shalt come down very low."*

I admit, cheerfully admit, they enjoy privileges within the last twenty years they possessed not before. But who shall say that they are not, practically, exiles still? The land is not theirs. Jerusalem is not theirs. Of the soil of their ancestry not an inch can they claim as their own. They have been merely tolerated. A Turk may drive them from the tomb of Abraham; and even in Jerusalem, they had access only by purchase to the place from which they approached the site of the Temple to wail and pray over its ruin. A narrow crooked lane conducts to the western exterior of the great mosque:—a dead wall at the end shelters from observation; and there the Jews met stealthily to bow in the dust before God, and to bedew with their tears the soil which many of their fathers moistened with their blood. When the muezzim summoned the followers of the Prophet to evening prayers, an old Rabbi and Stephens sat on the roof of the little synagogue looking out, *as by stealth*, upon the sacred mosque containing the hallowed ashes of their patriarch fathers. The Turk guards the door, and the Jew and the Christian are not permitted to enter. Still, then, they are exiles. They may indeed be allowed to be there. The iron rule of the splendid barbarian, Mohammed Ali, sheltered them from fierce violence. The British banner will now protect its native-born subjects in Palestine. But, for their tolerated presence there, have they been indebted to money, or to the might of the land which gave them birth; and other days must come before the children of the patriarchs can tread the banks of Jordan, or

* Deut. xxviii. 43.

repose in the tents of Esdraelon, and feel, with the conscious dignity of the restored Jew, that the land is theirs ; before they shall journey from Dan to Beersheba, and from Bashan to Carmel, with none to arrest their steps or to make them afraid.

The decree which exiled the Jews from their own land dispersed them over the earth. The world became their home,—so far as mere locality is concerned,—but how different from the home they had left ! They were now universally scattered, and have continued so. On the coast of Malabar, and on the banks of the Ganges,—amid the shivering deserts of Siberia, and among the spicy gales of Arabia,—amid the snows of Greenland, and in the very heart of Africa, have Jews been found ;—the inhabitants of all countries, the *possessors*, the *children* of *none*. Go where you will, you meet the Jew, the man in whom have been stereotyped the feelings, the thoughts, the prejudices of those who lived centuries before. “God hath delivered them to be removed into all kingdoms of the earth.”*

While the Jews swarm in Poland to a number exceeding 380,000, in other places of the earth they are found in small groups, just like sifted corn, in small and large heaps ; in none rooted and fixed. In the seventy-third year of our era, seventy Jewish families passed through Khorassan into China, where their descendants have still a synagogue. In Algiers they amounted a few years ago to 5,000, a number now reduced to 3,000 ; but this diminution is to be traced to the fact that masses of them received French passports for the Holy Land. In Cabul three families were found ; while along the ridge of the Caucasus, in its villages and towns, there are bodies of

* Jeremiah xxiv. 9.

fifty and a hundred. On the coast of Malabar, Dr. Buchanan visited in 1806 about 1,000 Jews, supposed to be the posterity of emigrant refugees after the siege of Jerusalem. In Bussorah they exist, according to Buckingham, as separate and well defined a body as in other parts of the globe,—living exclusively among themselves. Go, in short, where you will, you find them scattered, in aggregate numbers, as many as in the palmiest days of the kingdom of Israel; but in their detached isolations, few, and comparatively insignificant, and appropriately described in the oft repeated lines of the Hebrew melodies:—

“Tribes of the wandering foot, and weary breast,
How shall ye flee away and be at rest?
The wild dove has her nest, the fox his cave,
Mankind their country,—Israel but the grave:”—

and thus verifying the Mosaic statement,—“The Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.”*

This dispersion, however wide and sweeping, did not exhaust their doom; their dispersion has *been marked by cruelty and oppression*. Did we begin our survey of Jewish sufferings in the East, sufficient might be urged to move the soul into the deepest sympathy. When Pliny Fisk travelled in eastern regions, he met a dervise beating his ass, and after working his feelings to the highest pitch of excitement, and having uttered his bitterest invectives, he summed up his abuse and curses in the contemptuous epithet—*Jew*. “Everywhere,” says Wolff, “the Jews are princes compared with these in Persia.” And yet there they are so

* Dent. iv. 27.

oppressed, they flee for refuge into Turkey, where, such is the state of their *princely freedom*, that the proud lazy Turk punishes the Hebrew fugitive who will not light his pipe.—Pass now into the land of their fathers. In Hebron, Stephens met with an old rabbi who many years before had come to lay his bones in the Holy Land, and who thus affectingly described his position :—“He was now eighty years old, and for thirty years he had lived with the sword suspended over his head; had been reviled, buffeted, and spit on; and, though sometimes enjoying a respite from persecution, he never knew at what moment the blood-hounds might not be let loose upon him; that since the country had been wrested from the Sultan by the Pasha of Egypt, they had been comparatively safe and tranquil; though some idea may be formed of this comparative security from the fact that, during the revolution two years before, when Ibrahim Pasha, after having been pent up several months in Jerusalem, burst out like a roaring lion, the first place upon which his wrath descended was the unhappy Hebron. And while their guilty brethren were sometimes spared, the unhappy Jews, never offending, but always suffering, received the full weight of Arab vengeance. Their houses were ransacked and plundered, their gold and silver, and all things valuable, carried away; and their wives and daughters violated before their eyes by a brutal soldiery.”* Not less decided is the testimony of another recent traveller :—“In other countries the very name of Jew has associated with it cunning, deceit, usury, traffic, and often wealth. But here, in addition to the usual degradation and purchased suffering of a despised, stricken, outcast

* Stephens's “Incidents of Travel,” vol. ii. 157, 158.

race, they bend under extreme poverty, and wear the aspect of a weeping and a mourning people ; lamenting over their fallen greatness as a nation, and over the prostrate grandeur of their once proud city. Here the usurer is turned into the pilgrim, the merchant into the priest, and the inexorable creditor into the weeping suppliant. Without wealth, without traffic, they are supported solely by the voluntary contributions of their brethren throughout the world."* Barbary has always been a resort of this people, yet there have they been despised and oppressed. It is true their position there now is very different ;—they having received from France the privilege of French citizens. But the period is not remote when the Jews were forced to be the public executioners,—an office degrading to the Moor,—fit for the Jews ; and when Israelite money-changers and bankers were allowed to ride on an ass only, and that outside the walls of the city. Is it alleged, these instances of Jewish persecution are taken from states involved in oriental degradation and bigotry ? Turn, then, to some civilized and refined countries ; turn to *Italy*. In Rome, the Jews have been for ages confined to a district called the Ghetts,—a narrow, contracted, filthy quarter. In mockery and cruelty combined, or in the irrational belief that opinion can be coerced, and mind converted by force, three hundred are compelled every Sunday to hear a sermon for their conversion ; while, as if this was mercy, the proposal was made and entertained in 1829, to banish them from the Pope's dominions. Is it said, this is the treatment of a priest-ridden, intolerant land ? Pass, then, to Germany, distinguished by its free thought,—to

* Wilde's *Voyages*, vol. ii. 395.

Germany under a monarch, who, according to the self-laudation of Infidelity, *ought* to be tolerant *because an Infidel*, and as such, above all distinctions of Jew and Christian. Frederic, *the correspondent of Voltaire*, despite all professions of independence and toleration, excluded the Jews from office, and enacted most arbitrary and cruel laws to prevent their increase in his possessions. Who requires to be reminded of the sanguinary conduct of the crusaders to the Jews in Germany,—when men, wearing the badge of allegiance to Him whose kingdom is peace, and whose soul gushed forth in love and mercy, seemed to consecrate their enterprise by the massacre of Jewish victims? Such was the terror their very name inspired, that, at Treves, the Jewish mother killed her children, fearful of the contamination of Christianity. Such was the havoc they committed, that the Rhine was dyed with blood of murdered Jews, and their march might be traced in marks of gore they had shed. The preaching of some fanatic stirred human passion to an uncontrollable degree,—the fiendish fury of the populace was let loose, and 17,000 Jews murdered, form part of the results of one crusade. As if cruelty in its old forms had lost its luxury, new means were devised, and a vessel at Basle filled with Jews, set fire to by the crusaders, furnished them with new pleasure in the shrieks of the helpless sufferers.

If we come to our own land, we there find the same barbarous policy pursued towards the Jew. I refer not to England when emerging out of Heathenism,—such policy might naturally be a portion of its sanguinary spirit,—I refer to those times which some now describe, as the period when England was *a truly Christian land*, (our senti-

mental statesmen poetically dream over its joys, untainted by the labours of mechanical science, untarnished by the selfishness of a mammon-worshipping age!—the days of its agricultural simplicity, and chivalrous freedom and honour. By Saxon boor and Norman warrior alike was the Jew despised and spoiled. True, the presence of some feudal lord, to whom the riches of the Jew was an object of interest, might protect him from the insolence of the peasant churl; but the timid shrinking glance, the furtive look of the Jewish eye, showed eloquently the severity which had changed the son of Abraham into the crouching slave. Avarice clothed itself in the garb of religious zeal,—the honour of a king lost its power,—the rights of property had no force,—common honesty lost its sanctions,—chivalry was shorn of its lustre, wherever a Jew's interests or character were at stake. One monarch sold them to his brother, while such was the atrocity of English cruelty under another, that 1,500 perished by mutual slaughter in York castle rather than trust to the treaties and honour of Christians, or die by the refined arts of death and suffering the English might practise. It seemed, in fact, as if it was part of Christianity to hate the Jew, and piety to persecute him.

It was perhaps in *Spain*, however, that the oppression of the Jews assumed the fiercest aspect. Under the Moslem power they had grown up in great prosperity. When its star declined, and the Arabs retreated from Europe, the policy of the Spanish government was to foster the Jewish people:—the policy, not of enlightened principle, but of malignant, heartless cunning, to let them increase in numbers and wealth,—to lull them into unsuspecting confidence, and thus into defencelessness. Then

came the time for action. The treacherous calm was broken ;—the fiends of the Inquisition were let loose ;—the populace aroused by the most wicked and false representations,—a populace equally delighted, with the bull-fight at Madrid, or a Jewish massacre at Seville. Under the mask of religion, with the alternative, Christianity or death, thousands, refusing to give even the hypocritical profession of conversion, perished for the amusement of the citizens, and the aggrandizement of the authorities. In the fourteenth century (A. D. 1391) 3,500 were massacred in Seville, while in Toledo, Valencia, &c., 20,000 perished. So numerous were the victims of Spanish ferocity, that the people became tired of ordinary murder, and 2,000 nominal converts were, on a suspicion of apostasy, cooped up in a large building filled with combustible materials, and thus murdered by a slow lingering death. Cruelty at length reached the climax,—it had been glutted with blood,—avarice was now to gorge itself with spoils,—a decree of exile was published ; oh ! had the way to Palestine been open, it would have been a decree of mercy ! But here was the tearing of every fibre that bound them to the land they were leaving,—without giving new scenes where they again might be rooted,—300,000 Jews left the land where they had been born, with the melancholy feeling that they were just passing from the grasp of the eagle to the talons of the vulture.

I cannot close this melancholy recital of wanton, savage, uniform cruelty, without a reference to the treatment of our Jewish brethren in *France*. There it was the custom every Easter to smite them on the face at Toulouse. Every kind of story was published regarding

them. Kings issued edicts requiring them to restore all pledges. To quote the words of Hallam, "It was the policy of kings of France to employ them as a sponge to suck their subjects' money, which they might afterwards express with less odium than direct taxation would incur ; while bishops stimulated the people by sermons from the pulpit to revile and insult them." Such was the hostility of nations to the poor Jew, that it mixed with all their feelings ; a word, a name froze admiration into cold indifference or hate, stript beauty of its fascination, heroism of its fame, benevolence of its charms. By the outlaw and his chief, the lord and his vassal, the clergy and the burgher, the swineherd and the thane, by all was the Jew denounced, to all was he the sport of cruelty, the victim of robbery, or the butt of scorn.

In every stage of society, under every form of government, beneath the influence of every form of religion, we find them dragged into notoriety to gratify the avarice of the oppressor, or to amuse by their tortures the savage taste of the populace. Spain, with its romance and chivalry, Italy, the gay, the classic, and refined, alike sported with Hebrew sensibilities, and gloated over Hebrew agonies ; and Britain, the home of freedom, the refuge of the oppressed from every clime, the very touch of whose soil enfranchises the slave, has in its annals many a dark scene, where beauty, gracefulness, *piety*, and learning, gathered delight from the sufferings of the Israelite as from the courage of the brute. How long has the very name been a by-word, a scorn, a hissing ! Is a man cunning ? he is a Jew ; dirty ? he is a Jew ; does he overreach his neighbour ? he is a Jew. In the vocabulary of abuse no term is more contemptuous than this.

Monstrous infatuation ! that thus involves a nation in the sweeping censures due to the conduct of individual members ;—and error, not more illogical than cold-hearted ! that condemns the slave because he has not the manly port of the free, and denounces the Jew because he is what Europe made him !

I cannot close this historic sketch without expressing my indignant condemnation of *their* criminality who thus sought to crush the Jew, and without adding, that on the Christian Church rest the wrongs of eighteen centuries, for which justice and religion alike demand redress. Let me not be told of prophecy, and that men only executed the plans of God when they persecuted the scattered people of heaven. *Prophecy is no rule of action to us.* God is justifiable in inflicting the predicted punishment, *we* are not ; and the fact, that in our actions we are accomplishing the prophetic will of heaven, does not change the moral aspect or nature of our deed. The doom was denounced ;—it still pursues the people who with wicked hands took and slew Him whose death was foreshadowed and who was a self-devoted victim. I denounce, then, the policy, not more foolish than malignant, which kindled the martyr-fires, or poured out Abrahamic blood ; and say, that a weight of responsibility to the Jew, which we can never fully discharge, lies on us. Oh, had our course been different ! Oh, had it been one of mercy and love ! had the eye of the Jew not been directed to the cross as the lightning of persecution played around it, or from behind it came the harsh sound, “ Embrace this, or die ;” had he gazed on that cross as the emblem of love, and heard its voice still sounding in pity, “ Father, forgive them, for they know not what they do ;” in one word, had the cross

been the symbol of spiritual power and self-denial and gentleness, and not the emblem of ambition and cruelty and oppression, the plea for rapine ;—how different had been the Jew *now* ! how open, how tender his soul !

Singular it is, is it not ? that amid all these dispersions and persecutions the Jews have still retained their national identity ! Each is a Jew in feature, not less in habits than in religion. The different nations with which they have mingled have varied in fashions, in their mode of thinking, and social policy,—but the Jew is a Jew everywhere ; and this people form one vast confederacy, bound by the sympathies of father-land, conscious of the freemasonry of home, and requiring but a look, a word to open the welling fountains of affection.

Now this is anomalous as a fact. It stands, so far as I know, alone ; approached only by the case of the Arabs, yet not having in that its parallel. The Ishmaelites have dwelt alone and insulated. Their descent from the retreats of their petrified sea on Europe was a rapid, meteoric, romantic event, a sudden gleam of power ;—they having speedily retired from the polish of Europe to the fastnesses and simplicity of the desert. Besides, they were the oppressors, the victors, and commanded their own terms of intercourse. All is different here ; the Jews having mingled for ages with natives of all lands, not as lords, but subjects. Modern Englishmen are a mixed race, of Britons, Saxons, Romans, and Normans ; but all are so blended by time, that it is almost impossible to distinguish, by physical phenomena, him in whose veins the Norman blood flows clearest and fullest. The French are not less heterogeneous in their lineage, embracing as it does Gaul, Roman, and Frank ; however sharp and distinct original

varieties and aspect, these, too, softened by time, who can discern the ancestry of any *now*? But Jews stand out from all; *they are one*, and feeling their oneness of descent from the patriarchs and prophets, from Abraham and Isaac and Jacob, form earth's most illustrious and ancient aristocracy.

Besides, we have seen the Jew despised and persecuted, not because poor, not for want of amiableness or talent, but *because a Jew*. If he had intermarried with nominal Christians, or settled down, losing his national idiosyncrasy in the adoption of the habits of those with whom he mingled, he might, he would have escaped persecution. Surely, suffering, like fire of a furnace seven times heated, might have fused down their national attachment, and induced them to merge themselves in surrounding masses. But no, not honour proffered at the expense of abandoning Palestine as their *home*, not the aim of Napoleon to build a synagogue at Montmartre, not the record of centuries of persecution and contempt, have shaken their quenchless attachment to the land of their fathers. It is impossible for us to imagine its depth; it is a passion, it is part of themselves. The language of the Israelite to Kinnear represents their national clings, "I am a Jew, and never can be anything but a Jew. We never have lost, and never can lose our national character by mingling with all the nations among whom we have been scattered, and we ought never to lose it. We shall always be a distinct people. We may become Christians, but we can never become Gentiles."

Is it asked on what principle we can account for the preservation of this identity? Can we trace this isolation entirely to natural principles? We may, indeed, repre-

sent it as partly growing out of the stubbornness of attachment, the love that deepens to its object by the fierceness of persecution it endures ; partly to the quenchless energy of the home feelings ; and partly to the thrilling hope of restoration that animates all. But especially will true Scriptural philosophy delight in tracking and evolving the power of God in maintaining, amid all that might impair it, the patriotic ardour of the Jew—in arresting or breaking the arm of the persecutor, and shortening the days of persecution ; and thus in beholding the perfect combination, the parallelism of providence and prophecy—the arm of the former, noiseless in the calm of conscious power, accomplishing the declaration of the latter, “ Lo, the people shall dwell alone.” *

I cannot close this department of inquiry without adding, that no such singular phenomenon could have existed without a reason adequate in importance to its singularity. To speak without circumlocution or disguise, and without compromising any one in this opinion, I conceive *this preservation of national individuality to be a guarantee as well as a means of national restoration.* I shall scrupulously avoid the ground hereafter to be occupied by those far abler to survey it than I am, except so far as seems requisite to trench upon it in accounting for an extraordinary fact in Jewish history,—the retention of national distinctiveness. I know not if our views harmonize on this subject. It is possible that the lecturer who is to analyze the prospects of Israel may differ from me ; but what of that ? it is only the difference of independent minds, exercised in the examination of Scripture :—and the discovery of truth is surely better than

* Numbers xxix. 9.

the monotonous sepulchral uniformity of unthinking men. One word, then, and but a word, on this topic. No one can fail to see that the terms in which the prophets speak of Israel's restoration are, if I may use the word, homogeneous to those in which they displayed punishment; that is, the curse and blessing are of a similar nature. If then they speak of a temporal dispersion, their restoration must be temporal too; if conversely, their restoration be merely spiritual, then must their dispersion have been merely spiritual also. The one limb of the sentence cannot refer to a spiritual, the other to a physical fact. They form parallelisms, and the things parallel and contrasted must be of one order. Why, then, dispute or deny the restoration of that people? Is it on account of the difficulty scarcely expressed, but strongly, although latently felt, of gathering into one so many, so widely-scattered human beings? I will not throw the point of my reply on the omnipotence of God, which can reunite and reconstruct, and inform with new life, and adorn with surpassing loveliness the dissolved elements of our frame, and is not less adequate to consolidate in one polity the dispersed elements of the Jewish people. But I appeal to fact, the fact of their isolation which has kept them in a state of preparation to enter Palestine the moment the way is open. They know their lineage. They bear their heraldry in their faces. They have no ties of father-land to sever in leaving their present homes. The sigh indeed might rise as they thought of the protection that Britain extended, and the friendships they had cherished in it; but that sigh would soon be lost in the startling cry—RETURN. They pant,—they turn with ardent affection to the Holy Land, and the blast of the

trumpet of their jubilee booming along the shores of the Mediterranean sea, over the regions of Mesopotamia, along the Himalaya and the Andes, to the rugged sides of the Caucasus, and across the waves of the Atlantic, would be instantaneously followed by the rapid march of the ransomed home-bound children of Israel. Nationally, socially punished, they shall be then nationally, socially restored. The conversion of each would be individually a proof that his personal sins are forgiven, but no sign that those of his country are. But collectively ransomed, the argument shall be unequivocal, that the hand that had smitten so heavily has healed and restored them,—that the intercession of the Crucified has at length triumphed over and against the self-invoked curse of his murderers, and that fearful as was the doom they imprecated, “His blood be on us, and on our children,” that blood has been as rich to pardon as it was mighty to condemn, and that in testimony of its power and prevalence, his cry has been heard, “Father, forgive them !”

Sons of Abraham ! My friends and brethren !—would I could add in Christ ; and yet are you not ? for is not he the great centre and rallying-point both of Jew and Gentile ? I have sketched faintly the dispersions and persecutions of your people. I have condemned, not faintly, the guilt of the persecutors and oppressors. You will not, you must not think, however, the curse causeless has come, or that chastisement unexampled in severity and duration has been inflicted by man, and allowed by heaven, without reason or justice. Why then, I ask, all this heavy and protracted suffering ? why this almost unmitigated infliction of apparent wrong ? Your fathers were peaceful citizens. Their homes were as pure, and

the nurse of as rich virtues as those of their tyrants ; the Jewish maiden was as lovely in the grace of benevolence as the daughter of the Saxon. The vices of your progenitors were the forced fruit of bondage. They met force by cunning, or sought to bribe oppression by gold which they hoarded with avarice and obtained by injustice. Allow them free play, trust them ; let the broad shield of the law protect them from the power of fanaticism ; do not oppress them, and they repay confidence by kindness ; the security of the law by the peacefulness of their conduct, and improve their social safety by cultivating the joys and charms of domestic life. Why, then, again I ask, all this oppression ? and what duty does its existence urge upon you ? I shall not employ my own language, but fortify myself behind Jewish authority. In the year of the world 5588, or of the Christian era 1827, an Imperial ukase was issued by the Autocrat of Russia refusing to tolerate the presence of the religious functionaries of the Jews in his dominions ; a severe, stringent, and cruel act. A meeting, in consequence, of Jews was convened in London, and of the address then published I quote one paragraph ; and, oh, my Israelitish friends, let me beseech you to listen to it as the voice of your brethren according to the flesh : “ All these persecutions manifest a prevailing spirit which should alarm the Israelites of all countries and climes, and incline us to arouse our hitherto but too dormant feelings and to search our ways ; that so, by tracing effects to causes, we may attempt to find a remedy for the accumulated evils which have befallen and still surround us ; and that we may acknowledge the justice of our Creator, even the King of Israel, and own that these as well as all the other chastisements which have

been heaped on our devoted heads, are, as it respects the Almighty, merited by our sins and those of our forefathers, as denounced by our lawgivers and prophets." My brethren, let the spirit of these words animate you, let your attitude be one of profound prayerful examination and of deep humility before Jehovah, as you ask the solemn question, Why Israel has been so long oppressed and cast off from the favour of its Lord? Look to that cloud which ever since the death of Christ has hung over your nation. Trace the period and circumstance of its rise in relation to those of his crucifixion. Look to it, as over the earth the lightning leaps from its dark bosom, and drinks up the blood of your ancestry. But, while you gaze, remember that the Sun of Righteousness is behind; and that if in prostration of soul you bow yourselves in the dust before him, his beams will not only soften your heart, but melt away for ever that heavy cloud, and introduce you to the peace and joy of everlasting day. Which may the God of Israel grant for Shiloh's sake! Amen.

LECTURE IV.

THE PRESENT CONDITION OF THE JEWS.

BY THE REV. JAMES BENNET, D.D.,
OF FALCON SQUARE CHAPEL.

HOSEA III. 4.

“For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.”

WE are this day called to sit, with the prophet of the Lamentations, on the ruins of the holy city and beauteous temple of God, and, bedewing them with our tears, exclaim, “Behold, the desolation! Is it nothing to you, all ye that pass by?”

The very ruins tell of ancient glories; the broken pillars, the carved capitals and the curious cornices, proclaim, “Here God once dwelt!” but the fearful destruction, the hideous disorder, the wide-scattered fragments, tell—he is gone! Whatever way we turn, the eye is met with this one inscription, “Ichabod, Where is the glory?”

If the fierce Roman Conqueror wept over the ruins of Carthage, almost repenting of his own work, and the fulfilment of his oft-repeated cry, *Delenda est Carthago!* can we look at the Jewish nation without recalling and adopting the language of their countryman and their apostle, "I have continual heaviness and sorrow of heart for my brethren; for my heart's desire and prayer to God for Israel is, that they might be saved?"

Happily, we are not without our consolation, but may smile through our tears; for a voice issues from the desolation and confusion, "Those ruins shall be built again, and all that dust shall rise." For the theme allotted to me, *the present state of the Jews*, calls me to exhibit them as the visible monuments of God's displeasure against their sins—but reserved for a display of sovereign mercy and final restoration to favour.

As I have chosen a text from their own Scriptures, in whose inspiration and certain fulfilment, both they and we agree; so I have expressed my proposition in terms to which, I suppose, they will not refuse to assent.

For the benevolence which has prompted us to enter on this course of lectures, I would maintain in full force, this evening, admonished by him who said, "Boast not against the natural branches from the stock of Abraham; for if thou boast, remember, thou bearest not the root, but the root thee." The Christian who indulges any other spirit than that of veneration for the Jewish nation—sorrow for their fall—and believing aspirations for their restoration, exposes himself to the reproof "take heed lest God spare not thee."

I. That they once enjoyed privileges of which they are

now bereft, has been demonstrated and will not be denied. That they have, even since their fall, been in a far more respectable position than they occupy in the present day, is not so generally known as we could wish. A long list of able writers and learned works, reflects honour on their ancestors, and tends greatly to shame their present indifference to their national literature, and their eagerness after worldly gain. But even now we must not judge of them by what they appear in our money-loving country, to which the inferior portion of them have been attracted ; for on the Continent of Europe, in Holland, Germany, and Poland, they hold a much higher rank among the learned. Of the Jewish converts to Christianity, who fill the chairs of Hebrew Philosophy and Divinity, in Christian universities, I am not called to speak ; for my theme is the Jews. They are far from being what we are accustomed to think them, a nation of pedlars, or stock-jobbers. Even those whom we are in the habit of beating down in their prices often put us to shame ; for Christians sometimes obtain articles which Jews are enabled to sell below their real worth, because the charity of the rich has furnished their poorer brethren with the stock in which they trade.

That they are more depressed in our country than in many others is our shame. Till the time of Cromwell, they were not encouraged to take root in our land. But where they have been longer settled, they have acquired higher respectability, and have won the confidence of candid Christians, by correct morals, upright dealings, eminent philanthropy, and literature of no mean rank. That we may, however, now almost repeat to them the language which their own prophet addressed

to their conqueror, "How art thou fallen from heaven, O brilliant star, son of the morning!" they, as well as we, confess and deplore.

They are no longer a nation compact and resident in their own proper locality, but the fragments of a nation scattered over the whole earth, as if a volcano had exploded in Palestine and driven them everywhere and anywhere, except over their own land. In what country are they not found? But where are they not strangers and foreigners? Least of all are they at home in their own land, for there are, perhaps, as many Jews in London as in all Palestine.

That this is a brand of judgment, a mark of Divine displeasure, they themselves confess with tears. For it is a maxim with them, that Jews are not Jews but in the Holy Land. Canaan was given to their great ancestor, Abraham, and his seed after him, for an inheritance, when he forsook his father-land, because it was polluted with idols; that, become a stranger and pilgrim in the earth, he might follow the living God wheresoever he should lead. They were put in possession of the promised heritage by mighty signs, and the stretched-out arm of God, which shook creation, and confounded the gods of the nations.

Their law, proclaimed by the voice of Jehovah from mount Sinai, and made the commencement of a written revelation, being designed for the land of Canaan, is adapted to it, and is impracticable in any other.

Hence they exhibit, in their present state, the strange confounding enigma, of a people who have received from heaven a law which they cannot obey. For their worship was to be presented to God by a priesthood

in the tribe of Levi, and of the family of Aaron ; and now, having lost their genealogies, they know neither their families nor tribes. The vulgar habit of mentioning their high priest, is the offspring of Gentile ignorance ; for Jews know that they have no priest, and, therefore, call the most distinguished personage among them, their chief rabbi, an officer unknown to their law. They have no temple at Jerusalem, and if they had, have no priest who could offer sacrifice there.

But if they have no priest nor sacrifice, what is their substitute ? What atonement have they for sin ? How do they spend the great day of expiation, of which they say, Israel was then made spotless ? Alas ! they have invented rites and ceremonies, the very thing their law forbids, and of which the best that they can say is, that they can do nothing better. But is there no mark of Divine displeasure in this state of things, which reduces them to the condition of those who, not having received laws from heaven, devise rites and ceremonies for themselves. For this was the high distinction of the Jews, which exalted them above every nation on the face of the earth, that, while God left others to walk after their own imagination, Moses said to Israel, “ Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from one side of heaven to the other, whether there has been any such thing as this ? ” Did ever people hear the voice of God speaking to them out of the midst of fire ?

But while their law has become, to a great extent, impracticable, and they are making attempts by their own reasonings to supply its place, they have introduced an enormous rival to Divine revelation, under a pretence of

comment, or explanation, called the Mishna, or oral law, to distinguish it from that which was written. Of this, Rabbi Moses Ben Maimon, called by them, from his initials, Rambam, and by Christians, Maimonides, one of their most able doctors of the twelfth century, gives the following account: "All the precepts of the law were given by God to Moses, our master, together with an interpretation of what the authentic text signified. Moses going into his tent, first related to Aaron the text and the interpretation. He rising, and going to the right hand of Moses; Eleazar and Ithamar, the sons of Aaron, came and heard the same that had been before dictated to their father; so that he heard it twice. Then came the seventy elders, and at last the whole people heard the same. They all committed to memory the text and the interpretation, which Aaron had heard many times, and hence arose the written law, and the oral law, 613 precepts, together with their interpretations: the precepts inscribed in the books; the interpretations handed down by word of mouth." Of which a specimen may give an idea of the whole. The written law contains this precept: "Ye shall dwell in tabernacles seven days, but God taught Moses orally that this was necessary for men only, not for women, and was not obligatory in sickness, or on a journey."

"Moses, dying, left these interpretations to Joshua, and he again to the elders, and they to the prophets, who handed them down from one to another, without any dissent, till the time of the men of the great synagogue, who were, Haggai, Zechariah, Malachi, Daniel, Haggai, Mishaël, Azariah, Ezra the scribe, and Nehemiah, Chacaliae, Mordecai, and Zerubbabel the son of Shealtiel,

with others, to the number of 120. But the last of the men of that sacred company was the first of the wise men mentioned in the Mishna, Simeon the Just, at that time high priest. After whom, in process of time, it came to our Rabbi, the Holy, who was the Phoenix of his age, and the unique glory of that time, a man in whom God had accumulated such virtues that he merited to be called by his contemporaries, our Rabbi, the Holy, whose name was Judah, so that it was said, 'From the days of Moses to the Rabbi, we have never seen law and nobility together, and, from the time that he died, humility and the fear of sin ceased;' and so rich was he that it used to be said, 'the groom of the stables of Rabbi was richer than Sapor, king of the Persians.' He, tracing his doctorial genealogy up to Moses, composed the Mishna, partly from the traditions from the lips of Moses; partly from consequences elicited by argument in which there is unanimous consent; partly from conclusions in which there is a difference arising from two modes of interpretation (for they have thirteen modes of interpreting); so that sometimes our Rabbi says, 'Such a one affirms this, such another says that.' Hence, Maimonides naturally observes, 'How is it affirmed that the whole law, with its universals and particulars, was spoken from Sinai? You see them in the Talmud, disputing and bringing their proofs and reasons for their interpretations, whether "the fruit of a tree" mentioned in the law means an apple, or a pomegranate.'"

There are, then, five classes of interpretations, and it is said, that, from the time that the disciples of Shammæus and Hillel were multiplied, dissensions in Israel were multiplied, of which curious specimens are given.

A succession of ninety-one wise men are mentioned by Judah, as handing down to him their decisions, from Simeon the Just, to the year 150 of the Christian era.

This Mishna was published to the world by Surenhusius at Amsterdam, in 1698, in six folio volumes, of which the comments of rabbies and translators form the principal part.

The Mishna is divided into six orders ; the first treating of the vegetable world ; the second of feasts ; the third of women ; the fourth of damages ; the fifth of holy things ; and the sixth of purifications.

I will give a section from the commencement, as a specimen. The second is that which I select, because it is short and begins with the opening of the eyes of a Jew to the light of morning, to show the kind of life he must lead,—“From what time do they recite the Shema of the morning?” i. e., the text, “Hear, O Israel !”—“From the time of seeing the difference between blue and white. Rabbi Eleazar says, as soon as they can discern between blue and green ; but they finish before the sun shines. Rabbi Joshua says, before three o’clock ; because the sons of kings used to rise before three. He who recites from that time does not waste time, as he who is reading the law ;”—i. e., this recital of the Shema is not then considered as a mere ordinary reading of the law.

Let no one suppose that I have selected this section of the Mishna, in order to make it ridiculous, for all that are acquainted with the work know that the second section is respectable, compared with much of what follows, which renders it most absurd to suppose that this was an oral law received from the lips of God, to expound his written

word. With every allowance for orientalisms, many portions might be thought to have been devised to shock common sense, and render the whole religion of the Jews contemptible. Neither the gravity of this assembly, nor the purity which religion inculcates, nor the charity we owe even to those who err, would suffer me to quote passages which might justify the severest censures I could pass on the whole. Whether a man shall lift up his fingers and not his thumb in the temple ; how they should keep the high priest from going to sleep before the offering on the great Day of Atonement, by snapping their thumb and middle finger ; and other things of this sort, are minor follies of the Mishna.

Large disquisitions are manifestly alien from the idea of God's giving them to Moses, as an oral interpretation of the law. For how could this apply to the Megillah, or Roll, including the Canticles and Esther ? yet the Mishna treats of these.

I have given Moses Ben Maimon's account of the Mishna ; for the Jews say, that from Moses to Moses, there is none like Moses. Their Creed and Liturgy are derived from him. He was physician to the Sultan of Egypt, and steeped to the eyes in the Aristotelian philosophy, which was the rage of his day. His famous work called, *Moreh* ; or, "Guide to the Perplexed," is fitter to teach the peripatetic logic than Jewish theology ; for he now attempts to make Aristotle a Hebrew, and now to transform Moses into a peripatetic.

This Mishna is so exceedingly oriental, idiomatic, and abrupt, at the same time so sprinkled with a kind of Hebrew Greek, that its obscurity has given occasion for a commentary called the *Gemara*, or completion. One

composed at Babylon forms, with the text, the Babylonish Talmud ; and another in Palestine, constitutes the Jerusalem Talmud. Thus, God's interpretation has demanded interpretations from men, till the whole has swelled into twelve ponderous folios.

These are the body of Jewish learning, which has thrust out the written law ; so that this is considered but water, and the Talmud is wine.

Yet Moses spoke of nothing but the *book* of the law, which was laid up in the ark, and was to be read in the ears of all the people, never giving a hint of the oral law, or tradition, which was not committed to writing, to form a book, till after Israel ceased to be a nation.

Who can read the two laws without perceiving that they came from different authors ? Who can deny that the written statutes are from heaven, and the oral law from men ? Who does not see in the Scriptures the majesty and sanctity of God, and in the Talmud the folly of sinners ?

The withdrawing of the attention of Israel from the inspired writings has produced a fatal darkness. For the notion that the interpretation is contained in the Mishna, produces a formal cursory reading of Moses and the prophets, with a fearful inattention to their meaning and spirit. During many ages, therefore, the rational, devotional, profitable study of the Old Testament has been confined almost solely to Christians, which serves to prove that the additional book, the New Testament, which we receive as Divine, is no rival or hostile work, but the inspiration of the same Spirit which dictated those Scriptures that are honoured by the Jews with the title of Divine. For, can two walk together, except they be

agreed ? We have received another book which they say is not Divine ; and it has led us to study that which they own as Divine ; they have received an oral law which they think Divine, and it has taken them off from God's Word. The worship of the Jews, being regulated by the Mishna, is debased into a bodily service of inane rites and forms, the precepts of men, which their prophet declared was in vain offered to God ; while the sacrifice of the soul, the instruction of the mind, the sanctification of the heart, are so completely forgotten that a stranger entering into their assemblies cannot but blush, or weep, for the loss of the ancient glories of Israel, once the only nation upon earth that offered to God, who is a spirit, the sacrifice of faith and love.

Amidst this wide-spread darkness, we are cheered by one ray of light and hope. The rejection of the oral law, and the exclusive attention to the written Word of God, which has long prevailed among some foreign Jews, has lately appeared in our own country. A new synagogue has been formed in Burton-crescent, where the oral law is abandoned, as destitute of all evidence of a Divine origin ; and worship of a more instructive and spiritual character meets the eye of the spectator, filling him, on the one hand, with respect for the reformation that has been achieved amidst opposition and the reproach of excommunication ; and, on the other, inspiring hopes that the true import of the Scriptures, thus instructively read, may lead, by a Divine influence, to the saving knowledge of their contents.

Of the ancient Karaites, or Scripturists, who have long cast off the Talmud, I know nothing but by travellers' reports ; which I own have inspired me with mingled

hopes and doubts. But there is another class of Jews, on the Continent, termed the Reformed, whom the celebrated German, Mendelssohn, has induced to cast off the Talmud, to read the Scriptures, and offer their worship, not in Hebrew, but in the vernacular language of the country in which they dwell. Our satisfaction in this change is diminished by detecting the marks of German Neology, which is but a masked Deism.

From the interest I have long taken in the nation and literature of the Jews, I have been led into an acquaintance with that which is hidden from the public eye, and have detected with grief, and at first with surprise, the inroads of Infidelity among those who still retain their connexion with the Jewish people. One highly intellectual man confessed to me that "Volney's Ruins" had shaken his faith in the revelation of the Old Testament; and when I expressed my surprise that a man who had received from his fathers a religion so well attested as that of Moses, should have been shaken by the baseless speculations of the Frenchman, he owned there was no argument in the work called the "Ruins," but still it had shaken him. Another answered my expressions of astonishment that a Jew should be a Deist, by the confounding question, "There are Deistical Christians, and why should there not be Deistical Jews?" A long oriental apologue was told me by one who wished to ward off my appeal in behalf of Christianity. He concluded his story with this Infidel sentiment—"You follow what you received from your fathers, and I follow what I received from my fathers, and it will all end alike at the day of doom." To which I replied, "*You* follow what you received from your fathers! Who was your father?

Was it not Abraham?" To which he answered, "Yes," bridling up, with conscious dignity. I then asked, for what was Abraham distinguished? Was it not that he left his own people, and his father's house, because they worshipped false gods, the idols of the heathen, and became a wanderer on the earth for the sake of the only living and true God? And do you, who profess to be a son of Abraham, say, "It will be all the same at last, if we follow the religion of our fathers, whatever that may be?"

But that their long dispersion should have shaken their faith, we cannot wonder. "Hope deferred maketh the heart sick." "Our eyes fail while we wait for our God," was the complaint of their ancients, and they now cry, "We see no more our signs, neither is there any one that knoweth how long." We often hear of movements among them; some that are ominous and alarming; others that are pregnant with hope, though, alas! these hopes often have ended in bitter disappointment. For "the hope of Israel, the Saviour thereof in time of trouble," they know not. Politicians and conquerors have played with them. Buonaparte, like Cromwell, turned his eyes upon the Jews, as a people not to be despised by one who wishes to rule the world over which they are scattered. He assembled a Sanhedrim, and inducing them to flatter him, as if he had been their Messiah, seems to have obtained his object, which was, to get military service from them, by abolishing their scruples concerning meats and intercourse with Gentiles. The manner in which they have, from time to time, caught at these shadows, proves that they are conscious of missing the substance of religion; for while they have set up the Talmud, as if it

were to supply the place of those ceremonies which are impracticable out of their own land ; instead of obtaining the righteousness and peace which conscience impels the sinner to seek, they are the more tormented with guilt, or mocked with delusive security. The law of Moses made nothing perfect, since it left some sins without expiation, none being provided for murder, adultery, disobedience to parents, blasphemy, and idolatry. But this was to teach their need of a better hope, in Messiah. The Talmud, however, made bad worse. What it requires, few of them knew ; and how can they tell that they are safe ? Those who know most of it are aware that no mortal can say he has fulfilled the law. Hence, they are said to kill a fowl, not for a sacrifice, but to intimate they need one. Death is surrounded with horrors, the dread of being beaten by the evil one *in the grave*, and of enduring a purgatory, they know not where, or how.

But, ere I proceed to that which will be our chief object, I would request your attention to the grand feature of this people—*publicity*. They were, from their origin as a Church, selected to be a sign to the nations. Whether Jehovah dealt with them, in judgment, or in mercy, he said to the world, “ Behold them.” Located on the verge of three continents, where the intercourse of the most active nations conveyed intelligence over the earth, the Jews have been lifted up as a standard, to call the attention of mankind ; and their dispersions have carried their name, their history, and their fates, over the face of the globe.

What, then, are we to think of the strange story that has gone abroad of the lost tribes ? Two or three thousand years of impenetrable obscurity are supposed to have enveloped five times as many Jews as have been known

to the world! In the first place, this story, never derived from the Scriptures, is purely apocryphal; for the ten tribes are there described, not as hidden in the clouds, or as caught up to the moon, but as carried away to a country well known and geographically specified. The King of Assyria placed them in the cities of the Medes. (2 Kings xvii. 6.)

Strange stories have been told, both of our knowledge and our ignorance of the subsequent fortunes of these tribes. We have heard fables of their emigration to remote lands; and, at last, of their concealment in some *terra incognita*. Often have they been supposed to be found, but, like the Jew who is annually converted and baptized at Rome, they are still to be found again. Now they are detected in the persons of the American Indians; and *now*, we may emphatically say, they are at last found among the Affghans, of whom we have learned more than we wished to know. The Nestorians, a body of Christians well known to the students of ecclesiastical history, have been strangely proclaimed the lost tribes. But, on examining the book which bears this title, we find that, while the pious author, Dr. Grant, maintains the Israelitish origin of the mountaineers whom he visited, he admits that they are improperly called Nestorians. Were the evidence of their relation to the ten tribes satisfactory, their numbers are not sufficient to justify the boast of having discovered the lost race. In Media, however, and in Tartary, in China, Arabia, in the centre of Africa, and America, in fact, in so many places, and at so many times, have these tribes been found, that we may well doubt if they have ever been lost.

One would think that we knew enough of the globe to

put an end to this hunting after a nation, unless it is supposed that Captain Ross may yet find them in the newly-discovered southern continent. Are they so few that they may be hidden in the hollow of a tree? The ten tribes might be reckoned five times as numerous as the two. For though Judah was a large, Benjamin was a very small tribe; and together they were scarcely more than two average tribes; while Ephraim and Manasseh were most multitudinous, and some enumerations in the Old Testament make Israel ten times as numerous as Judah. But calculating only according to the proportion of ten and two, if the Jews that are known are four millions, the unknown should be twenty. With our present knowledge of the world, how could such a people be hidden?

Numerous passages of Scripture expressly predicted the return of Israel, as well as Judah, from Babylon. For it was the same empire which conquered and enslaved both, though the Babylonian branch had become dominant when Jerusalem was taken. When the fall of Babylon is predicted by Jeremiah (chapter L.), Israel is exhibited as returning with Judah to Zion. If it can be shown that many of the ten tribes did not then return, this can as clearly be proved of the other two. The prophet connects the punishment of Assyria, that led Israel captive, with the vengeance on Nebuchadrezzar, who enslaved Judah, and the return of both is promised Jeremiah L. 17—20. "Israel is a scattered sheep, the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of

Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve."

When, therefore, the Persians became lords of the ascendant, Xenophon, in his "*Cyropædia*," calls the King of Babylon *ασσυριος*, and the permission to the Jews to return extended over the whole empire. Many of the two tribes remained in Babylon, and those of them who did return amounted to but fifty thousand. But the restoration of the city and temple doubtless attracted the lingerers from all the tribes, which is the most natural way of accounting for the immense increase of the inhabitants of Palestine under the Maccabees. These, with the large bodies which are known to have remained in Babylon, formed the nation to whom Christ came, for they all maintained a close connexion. The separation was a sin, and it was only by reuniting and taking refuge under the wing of Judah, that the other tribes were restored.

For want of noticing this, we have exposed ourselves to the shafts of the enemy. When we say to the Jews, your long dispersions show you have rejected the Messiah; they say, the ten lost tribes had no share in that sin,—they never crucified Messiah, for he never came to them, and yet they have been dispersed for a longer time than we have. What can we reply? We tell them, that for their idolatry they were banished to Babylon, for no more than seventy years, and now they have been dispersed for more

than seventeen hundred ; and yet we have supposed that, for more than two thousand, the ten tribes, who had no share in Christ's death, and, therefore, had no other crime but idolatry, have been lost ? But while the Jews have a right to employ this as an *argumentum ad hominem*, the stories of the lost tribes are Gentile fables.

Our Lord came to the lost sheep of the house of Israel, giving no intimations of their being anywhere but in Immanuel's land, except as a dispersion among the Gentiles, which was well known. The tribes were then clearly distinguished ; for it was "evident that our Lord sprang out of Judah ;" Paul knew he was of the tribe of Benjamin ; Anna was of the tribe of Asher ; the land of Zebulon, and the land of Naphtali, are said to have been enlightened by Christ's preaching, as if, not the soil, but the inhabitants, were intended, as the prophet, who is there quoted, evidently means. Paul says, "Our twelve tribes, instantly serving God day and night, hope to come to the resurrection." "Peter, the Apostle of the Circumcision, besides mentioning the Church in Babylon, wrote to the strangers, probably meaning the believing Jews, who, as strangers, were scattered in Pontus, Galatia, Cappadocia, and Bithynia ; and James, the other Apostle of the Circumcision, wrote "to the twelve tribes scattered abroad." If we might appeal to the Revelation, the twelve tribes are there mentioned as known, not lost, unless the single tribe of Dan be made an exception. The Jews have among them the names of Reuben, Manasseh, Naphtali, Simeon, as well as Judah, Benjamin, and Levi ; and some suppose such surnames indicate the tribes to which the individuals belong ; for those who are called Cohen are conjectured to be priests.

If only two were broken off for rejecting Christ, only two have the New Testament assurance of being grafted in again; but the promise is, that then "God will have mercy on all, and all Israel shall be saved. God has concluded them all in unbelief, that he may have mercy on all."

I know that some plead promises from the Old Testament for the visible reunion, which they think not fulfilled. But I attach more importance to the clear statements of the New Testament than to specious reasonings on unfulfilled prophecies. We might think the return of the first fifty thousand did not answer the splendour of the ancient predictions, especially when so many willingly remained behind, that the Jews have affirmed that the royalty of Judah was with those who continued in Babylon. If any suppose that all who remained among the heathen must be preserved for a visible restoration, they contradict the Scriptures, which expressly declare that such as went into Egypt, contrary to God's orders, should never return, but perish, except such few stragglers as should steal away, and escape from the rebellious crew. (Jeremiah xliv. 14.) Those of the ten tribes, therefore, that did not reunite with Judah, and form one nation, have thus been left to sink into the common mass of mankind, and perish from Israel.

The grand promises of the New Covenant in Jeremiah xxxi. 31, and the spiritual resurrection to a new life with a new heart, were given to Israel and Judah. (Ezek. xxxvi., xxxvii.) Thus ends the apocryphal fable of the lost tribes, of which we have had more than enough, and in which too many well-meaning persons have lost themselves.

Let us turn now to that which constitutes the chief

feature of the present condition of the Jews,—their state of mind with regard to the promise of a Messiah, and its influence on their present fortunes.

We have seen that their Talmud, or the notion of an oral law, has taken off their attention from writings truly divine, to puerile fables, which have bewildered them in a maze of senseless observances, so that they study not the true meaning of what was given to make them wise unto salvation. That the inspired writings promise a great deliverer, we and they agree. So numerous and so complete are these promises, that a picture of the person, and the history of his life, and death, and empire, may be drawn out from the prophecies. The time and circumstances of his appearance are clearly defined. It is not my province, and therefore not my design, to show what these are, which would demand a long discourse ; but I confine myself to the Jewish state of mind with regard to the whole object of expectation.

They have no definite, certain, avowed knowledge of the time for Messiah's appearance. That there was a general expectation of him, and a strong persuasion that the time for his coming had arrived, when Jesus of Nazareth appeared, is plain from the conduct of the multitudes who received him as the Messiah. This the Jews must admit, though they will say that these Judæo-Christians were deceived. We can, however, produce the writings of these first believers, to prove that they were well-informed men, who could adduce their reasons, which will bear examination, while their sufferings and martyrdom show that they were sincerely and forcibly persuaded of the truth of what they professed. What can the Jews produce, on their side, of contemporary

writers, which can bear comparison, or confute our scriptures ?

But we appeal, not merely to Christians, in proof of the expectation of Messiah at the time that Jesus appeared ; for the heathen historians, Tacitus and Suetonius, who wrote of this era, not only declare the fact, but show that the Jews shared in that expectation ; while Josephus, their own historian, proves that it deeply influenced them to desperate resistance to the Roman power, in hopes of deliverance by the Messiah. After this, Barcochab an impostor, was received ; from the persuasion that the time was come, which brought upon them, under Hadrian, more dreadful slaughter than before. They have ever since been liable to imposture, from the deep conviction that the time is past. This they have often confessed, but have attempted to escape from the consequence, by saying that his coming is put off on account of their sins. But at that rate, he may never come ; for their sins may always put him off, as it is supposed they have for many hundreds of years. If they say that God will turn them from their sins ; then why not do this at the very time originally fixed for Messiah's coming ? Why was any time fixed, if the event depended on their state of mind ? The deliverances from Egypt and Babylon, fixed to a certain time, happened at the exact year, though their sins might then have put off the fulfilment.

It is said that they have now abandoned all pretence to a knowledge of the time, and, to guard against disappointment, have pronounced an anathema, saying, " Cursed be he that shall calculate the time." If this be a fact, is it not flying in the face of him, that by his prophet marked

out the time? One thing I know, that they have removed Daniel, the prophet, who most clearly assigned the time for Messiah's appearance, from his place in this **תנך** and made him not one of the **נביאים** or prophets, but one of the writers of the **כתובים** or hagiographa. I have found, in conversation with a Professor of Hebrew, that he was sceptical about the inspiration of Daniel. The Jews, therefore, know not the time for Messiah's appearance. How then can they tell but the time is past? How should they know that it was not at the very period when Jesus came? How can they assert that the event was put off? If they could be sure of this, how can they be sure that he ever will appear? What a state of uncertainty concerning the most glorious promise ever made to their nation, on which they now profess to hang all their hopes! How unlike is this to the dealings of God with their nation, which always found him fulfilling the words of his servants in their appointed season! No candid Jews can deny that all the probabilities are against them, and in favour of an opposite train of thinking, which they have been led by the false position they are in, to oppose. Thus far concerning their notions of the *time* of Messiah's coming.

But they do not even pretend to know who or what he is to be when he does come; so they cannot tell whom they should receive or reject, with a single exception, which I shall shortly notice. They say he will make manifest his claims when he appears. But this supposes that there are some criteria, though they now know them not. What can these be, but his agreement with the predictions of Scripture? For how do they know that any such Messiah is to come, but that God has

promised him? And how has he promised? Without any information whether the Messiah is to be man or angel, Jew or Gentile, priest or king? No; they profess to know something, and from whom? Is it not from the prophets? Then why can we not know much about him before he comes? Why do they not study, and discover, and declare to the world what may be known? For in proportion as they profess knowledge, we can compare the Messiah whom they describe, with him in whom we believe. In proportion as they are ignorant, they know not but he has already come, and cannot tell whom they should receive, if he is yet to come. Should a conqueror appear, this would not prove him Messiah, any more than David's conquests, or those of Judas Maccabeus, could prove them to have been the promised deliverer.

Even if one should come and work miracles, he must be tested by Scripture. This they acknowledge, so far as to admit that he must prove himself the son of Abraham, and Judah, and David. Here then, are scriptural definitions. But who could prove his genealogy now? No one of the Jews knows how to prove his family or tribe. They say the genealogies will be restored, when Messiah comes, by miracle. What sense is there in this theory? Genealogies are records. If they mean that the genealogies are to be created, this is contrary to the very nature of such documentary proofs. A register of ages created at any one time is a forgery committed. For the essence of such proofs of genealogy lies in their being transmitted through all former ages down to the present time. The very necessity for such a theory as the Jews have invented, shows that the time is past, and the

Messiah should have appeared when he could show his descent by the national records.

But if the Jews admit that the Messiah must thus far prove himself the promised person, is this enough? May not many persons prove themselves descended in the same line? Are there not other marks by which he must be tested? What are they? If the Jews know not, how great is their uncertainty! if they know, why do they not tell? Without such knowledge, how can they be sure that he is not come? that Jesus of Nazareth was not Messiah? Was he to be a prophet, or a priest, or a king, or all three? How was he to live? Was he ever to die? If so,—how? Was he to live again? The very rejection of Jesus, and, since his time, of a host of pretenders, assumes a knowledge of what the Jews seem to profess not to know.

In one point, however, I must admit that they declare themselves certain—that Messiah was to be a temporal deliverer, one who should give deliverance from temporal ills, and reverse the present afflicted state of the Jews, by conferring temporal dominion, honour, and prosperity, especially by giving them the triumphant possession of their own land. What would this prove? That when Messiah should come, he would find them in *need* of temporal deliverance, being in adversity, and their land under the dominion of others. What, then, was their state when Jesus came? Were they not a conquered people, under the Roman yoke? Was not Herod, the Edomite, their kingling, ruling under Cæsar, with an iron rod which entered into the soul?

But they will naturally say, Jesus was no temporal deliverer from this hated domination. We shall see. To

say nothing of the prophet's description of a Messiah, first suffering, and then conquering, which has driven the Jews to invent a double Messiah,—Ben Joseph the Sufferer, and Ben David the Conqueror ; how was Messiah to be a conqueror ? Was he not to crush his *foes* ? If the Jewish nation had embraced him, there might have been more show of reason in reproaching him for not granting them the temporal deliverance they expected. But they who suppose that the very coming of the Messiah was put off on account of their sins, might surely find no difficulty in concluding that when he came, and the nation rejected him, he refused to grant the sinners temporal deliverance. Was not Messiah to crush his foes, and bless his friends ? Have no temporal judgments fallen upon those who rejected him ? no temporal blessings rested on those who embraced him ? Jesus wept over Jerusalem, at the prospect of its punishment for killing him. Josephus, their own historian, shows that his nation never before suffered such calamities, which he ascribes to their iniquities, observing, that “if God had not sent the Romans as his executioners, the earth would have opened and swallowed us up.” Was not then such a people capable of rejecting the Just One ?

But the Jews may ask, what deliverance did Jesus work for his friends who believed on him ? I answer, deliverance from the unparalleled calamities which overwhelmed those who crucified him. He told his disciples, that amidst the tremendous wreck, “not a hair of their heads should perish,” and he fulfilled his promise. For he warned them to flee to the mountains, when they should see Jerusalem compassed with armies, of which there was then no probability, for the Romans were already

in possession of the city. The Christians hearkened to Jesus, and rode out the storm in safety.

It will still be said, "Ay, but has he put our nation in possession of the promised land?" We will answer that question, when your nation has embraced him; or when you can show, that Messiah was to put his enemies in possession of that land. Is it not foretold, "he shall smite the land with the rod of his mouth, and with the breath of his lips slay the wicked?" We could show that the land was to be theirs, till Messiah came, and what he will do for the Jews *when they believe on him*, I may safely say, will be shown by a future lecture.

But has Jesus wrought no temporal deliverance for his friends? When the Romans fought against us, as the Jews had done, Jesus broke that iron empire and planted the banner of the cross on the Capitol. A Christian Church was enjoying prosperity in Jerusalem and all Judea, when no Jew could approach the spot. Alas! I may almost say we have had too much temporal prosperity. We have eaten of that honey to a surfeit. Temporal blessings, though magnified as the best which other conquerors can give, are but the minor blessings of our Saviour's reign. Nations prosper, in proportion as they are Christian. Christendom now rules the world, from pole to pole, from the rising to the setting sun. Heathen powers are as helpless as their idols. Moham-medans are as weak as their prophet was false. His sword is now as rusty as it always was bloody. The Jews are at the mercy of Christians, who can give Palestine away, when and to whom they please? What could resist those who blew up Acre, the ancient Ptolemais?

But we are told that miracles shall make Messiah victorious. This is taking other ground ; for he that works miracles is no mere temporal conqueror. Where miracles intervene, the spiritual world is called into action, and the whole scene is changed. Talk they, however, of the miracles of a temporal Messiah ? Let them read the history of Jesus ; which of all the temporal ills of man did he not relieve, down to death itself ?

But why are the present Jews so exclusively doting on a temporal deliverer. Is this the sole characteristic of the promised Messiah ? Is he to achieve nothing spiritual ? Do they look for a mere Alexander, Cæsar, or Buonaparte, working miracles ? Would this accord with the sacred genius of the ancient prophecies ? Was not the blessing of Abraham spiritual, rather than temporal ? Was he not a pilgrim confessor for truth, quitting his native land, and having not a foot of ground in that which was promised, except the grave he bought, to bury Sarah ? Was not the mission of Moses effected by a fall from the palace of Pharaoh to a shepherd's toil in the desert ? Was not his life made a burden by the provocations of Israel, and did he not tell them that their true bliss lay in loving the Lord their God, for which he had not yet circumcised their hearts ? Did he not warn them that their prosperity and safety, even in the promised land, would depend on their spiritual state ?

Is this the people to own, without a blush, that all they wanted is a temporal Messiah ? What could such a one do for them ? What would Palestine be for those who live in it without deliverance from pride and sensuality, envy and malice, a guilty conscience and the dread of death ? Can a change of soil renovate the heart, or man

be happy without being holy ? The mind is its own place, and can make a heaven of hell, a hell of heaven. What though the temple were restored, and the external worship were like that of Solomon in all his glory, if the internal be like that exhibited in the synagogue of Duke's Place ? What a sign of a carnal mind, to think nothing of the spiritual glories exhibited in the Psalms, and especially the lxxiid., which describes Messiah's reign ! Alas, such a mind may easily mistake an impostor for Messiah, Messiah for an impostor !

But the carnal expectations of the present Jews, so unlike the hopes of their pious fathers, arise from their abandonment of the ancient faith concerning Messiah's person ; as their false views of his person have, in their turn, debased the national hope. Were I to say to them, "What think ye of Christ : whose son is he ?" They would reply, "The son of David." But if I ask again, "Why, then, does David call him Lord ? saying, 'The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool ?'" They would say, "Ah, you call him Son of God !" and I will not shock you, or venture to accuse them, by repeating the awful things which I have heard them say against the term, Son of God, which we apply to Christ. I would rather imitate Stephen, the first martyr, whom they slew, and say, "Lord Jesus, lay not this sin to their charge." But when I have asked them, how they could pour contempt on the language of their own Scriptures ? it has been said, "Ah, you mean *nashku bar*, which you render 'Kiss the Son ;' but it means kiss, purely." When, however, I replied, "I do not appeal to that, but to the former verse, which admits of no dispute, 'I will declare the decree, the Lord

said to me, *Thou art my son,*' " it seemed to create surprise, as if they had never noticed that expression. This "*son given,*" is described by Isaiah in as lofty terms as the New Testament ascribes to him, and the Targum of Jonathan applies to Messiah the words, "*Unto us a child is born.*"

Oh, that this people would search their own Scriptures, which speak of Messiah, and take their views of his person from the only authentic source, the very oracles of God, which have created the expectation that there ever would be such a deliverer !

Of their rejection of the scriptural doctrine concerning Messiah's priesthood and his sacrifice, I shall not speak, and will but glance at one more feature of the present character of the Jews—their enmity to the Christian name. But I cannot approach this subject without blushing for ourselves as much as for them. Those who are called Christians are guilty of the blood of the Jews, both literally by horrible persecutions, and spiritually by hardening their hearts against Christ. But the Jews might have known that Jesus died praying, "*Father, forgive them,*" and that these persecutions were the mark of apostate Rome, whom the apostle warned, that if they thus gloried over the natural branches of Abraham, God would cut off these proud grafts. In proportion as a man is a persecutor, he is not a Christian.

But, after all, one sin cannot justify another. Why, then, is the enmity of the Jews inflamed against those who believe in Jesus, especially whenever any of the children of Abraham believe ? Have the Jews studied our Scriptures as we study theirs ? Is not he who has considered both sides most entitled to respect ? Should not

the seed of Abraham rejoice that so many nations have, by becoming Christians, received Moses and the prophets as divine ; and, putting away idols, as true Protestants have done, learned to adore the God of Abraham ? Did we not learn from their Scriptures to expect a Messiah to come ? Can they deny that Jesus has brought the nations into a better state than when the Jews imitated their neighbours in making their poor children pass through the fire to Moloch ? Are there not at least some Christians who are just and kind to the Jews, and should not the consequence be, a willingness to confer candidly with us on the points of deep interest wherein we differ ?

I forbear to dwell on the sorrowful theme, the guilt of the present state of the Jews in rejecting Jesus, and thus making themselves sharers in the crime of their fathers who crucified him ; for time admonishes me to proceed to show that their present faith is far different from that of the better times of their nation. The Targums are ancient versions of the Scriptures, from the pure Biblical Hebrew, into a Chaldaic dialect, which, after the Babylonish captivity, became the national tongue. Some of them, as more ancient and more strictly literal translations, are entitled to more credit ; others, more paraphrastic, are rather commentaries, and are interlarded with fables. But they are testimonies to the faith of Israel at the time they were written. That of Onkelos is the most esteemed for antiquity and purity. Here we find Genesis x., to which Christians appeal, thus rendered, " There shall not pass away one exercising dominion from the house of Judah, nor a scribe from his son's sons for ever, until Messiah shall come ; and his is the kingdom, and to him the people shall hearken ;"

which proves that Messiah, who is in Hebrew called Shiloh, is come ; for dominion has passed away from the house of Judah.

The Targum on the Psalms, of which it is uncertain whether it is by Joseph the Blind, or not, makes the same application of the second and fortieth Psalms to Christ, as our Apostle Paul has given. The Targum on the prophets, ascribed to Jonathan, introduces the theme of the liiid. of Isaiah, commencing from the preceding chapter, thus, " Behold, my servant the Messiah shall prosper and be exalted ;" and the whole of this celebrated prophecy is applied to Christ, nearly as it would be by a Christian. That the ancients saw the justice of our applications of these texts, and that the darkness has thickened over the present Jews, should awake their serious reflections. Instead of being guided by the torch of Scripture, they have put out the light which their fathers enjoyed, because it bore witness to him whom we receive.

I have already reminded you of the superior learning displayed by the Jews of other countries and former ages, which is attested by a long catalogue of works, unknown even to literary Christians who have not made this department of bibliography their special study. " The Sight of the Eyes," " The Bundle of Myrrh," " The Branch of David," are titles of works, which seem to us quaint, but are in oriental style, and bear witness to the learned labours of Israel, during the ages that we are accustomed to call dark. But the rabbies, Solomon Jarchi, Aben Ezra, David Kimchi, Levi Ben Gersom, and Abarbanel, with a host, whose names I cannot repeat, have left behind them commentaries on all the books of

the Old Testament, and treatises on almost all theological themes. The later writers, while labouring to refute the interpretations of Christians, are compelled to admit that they contradict their predecessors. David Kimchi applies the second Psalm to David alone ; but he confesses that the words נשקן בר should be translated "Kiss the son," and that the Psalm had been applied to Messiah, by their masters of pious memory, observing, "if the Psalm be interpreted thus, the meaning will be clear ; though it seems more likely that David composed this Psalm concerning himself, as we have explained."

Concerning Messiah we find the following Rabbinical sentence, "What is the name of the King Messiah ? Rabbi Aba, the son of Cananah, said, 'Adonai is his name,' because Jeremiah xxiii. 6, says, 'This is his name by which he shall call him, Jehovah [which the Jews exchange for *Adonai*] our righteousness.' For Rabbi Levi said, 'Oh, happy city, whose name is as the name of its king, and the name of its king is as the name of its God.' "

II. But that the Jews are reserved for mercy, I could prove, not merely from the New Testament, which all Christians must admit to be decisive on this point, but from considerations which should touch the heart of the Jews. They are witnesses for God against idols, and if the Governor of the world gave extensive dominion to Mahomedans when *they* were the great iconoclasts (image-breakers), it is no small consolation to think that Israel has been preserved from falling into its ancient sin. I know that when this was once urged as a proof that they were under dispersion, not for idolatry, but for their treatment of Christ, it was denied by a very

distinguished Jew. For there is a Latin work entitled, "*Amica Collatio*," a friendly conference between a Christian, Limborch, and Orobio, a learned Jew. It well deserves its name, for it is a beautiful specimen of cool reasoning and respectful differences on both sides ; and if Limborch had been a more scriptural Christian, it might have led to a happier result. But the Jew affirms that his brethren extensively practise idolatry in Catholic countries, and says, "the Lord forgive me, that I have myself bowed the knee in the house of Baal." Under the terrors of the Inquisition he had professed to be a Christian, in Portugal ; but, haunted by conscience, he made his escape to Holland, where he maintained the disputation, which was published, not altogether to his disgrace. Multitudes are said to be even in the priesthood and among the bishops, in Spain and Portugal, still continuing Jews at heart. But Christians must blush to think that our religion has been perverted to a system of image-worship, and by infernal cruelties has induced Jews to act the hypocrite and officiate in services which their souls abhorred. This enormity is, we hope, passing away ; and certainly, as a body, the Jews have been preserved from idolatry, have maintained a reverence for the Scriptures, and kept themselves distinct, as reserved for mercy.

Of the better part of the conduct of the present Jews towards each other, a Brief Sketch has been given by a Christian Israelite, Mr. Ridley Herschell, Minister of Chadwell-street chapel, in a truly scriptural spirit, which I would commend to the perusal of all who wish to be well informed on a most interesting theme. He could speak of them as they are seen at home ; I have chosen

to exhibit them in the library of the learned, the chair of the rabbi, and in the worship of the synagogue. Here we have seen enough to draw tears from the eyes of Christians, to pierce our hearts with sorrow for those who were broken off from the stock of Abraham, that we might be grafted in. If there they lie scattered and withered, we dare not glory over the natural branches, but must remember, that, if we of the wild olive were inserted into that stock ; then how much more shall the natural branches be grafted into their own olive-tree ? Though blindness in part has happened to Israel till the fulness of the Gentiles be come in, we must, indeed, seek to gather to Christ all nations, in order to provoke Israel to jealousy by the glories of Christ's kingdom ; but as there has always been a remnant according to the election of grace, beloved for the fathers' sake, so we may always labour for them, in hope of glorious first-fruits, ere the whole lump shall be consecrated to God. But, at last, all Israel shall be saved, raised, as the prophet says, from the dead, over whom the Gentile Church shall exult and say, " This our brother was dead, and is alive again ; was lost, and is found." God has concluded us all, Gentiles first, and then Jews, in unbelief, that he may have mercy on all. When Jews were the only people that worshipped the God of Abraham, they prayed for us, saying, " Let the people praise thee, O God ; let all the people praise thee. Then shall the earth yield her increase. God shall bless us, and all the ends of the earth shall fear him." Should not we who have entered into their inheritance return the kindness shown to us by their fathers ? But to our prayers, if we would prove them sincere, we must add our efforts for their conversion. These have been long

intermitted, and when resumed, have often been rendered feeble, by gross ignorance of the Jews, their language, literature, and sentiments; or by no less ignorance of the nature of true Christianity, the kingdom of the Messiah, which has been exhibited as a Jewish hierarchy, while its true glory lies in its spirituality. Jews are not to be made Christians by making Christians Jews.

But may not those who understand Christ's kingdom, and are acquainted with the Hebrew language and literature, obtain some conference with the seed of Abraham, either by conversation or the press, to discuss in a benevolent spirit, the doctrine of a Messiah, even though we should agree to waive, at first, all distinct reference to him whom we believe to be the hope of Israel, and the Saviour thereof? Might we not hope to diminish their prejudices and aversions, by proving to them that true Christianity is far remote from that spirit by which they have been cruelly persecuted? Should we not learn better how to address them, and be roused to address heaven with the inspired prayer, "O that the salvation of Israel may come out of Zion! When the Lord bringeth back the captivity of Israel, Jacob shall rejoice, and Israel shall be glad."

LECTURE V.

ON THE CONVERSION OF THE JEWS.

BY THE REV. E. HENDERSON, D.D.,
OF HIGHBURY COLLEGE.

JEREMIAH XXXI. 18—20.

*“ I have surely heard Ephraim bemoaning himself thus ;
Thou hast chastised me, and I was chastised, as a
bullock unaccustomed to the yoke : turn thou me, and
I shall be turned ; for thou art the Lord my God.
Surely after that I was turned, I repented ; and after
that I was instructed, I smote upon my thigh : I was
ashamed, yea, even confounded, because I did bear the
reproach of my youth. Is Ephraim my dear son ? is
he a pleasant child ? for since I spake against him, I
do earnestly remember him still : therefore my bowels
are troubled for him ; I will surely have mercy upon
him, saith the Lord.”*

IN whatever light we view the Jewish people :—whether we regard the peculiar relation in which they stood to Jehovah ; whether we contemplate their connexion with

the introduction of the Christian economy ; or, whether we take into consideration their subsequent history, and their future destiny, we cannot fail to be penetrated with feelings of intense interest on their behalf. Depositories of the most ancient historical and religious records ; conservators of holy, good, and just laws, and of prophecies which, though tremendous in many of their bearings upon themselves, are big with the most brilliant hopes for the human family ; witnesses of the unity, holiness, justice, mercy, and other sublime attributes of the Deity ; objects of continuous supernatural interposition ; observers of an appropriate typical ceremonial ; and, examples of signal Divine retribution—they stood forth conspicuously to view in the very centre of the world—a pharos, the light of which was reflected on the gloom of surrounding polytheism, superstition, and idolatry. While the faint light of nature, and the glimmerings of tradition, only tended to render the darkness in which the Pagan nations were enveloped the more palpable, the Hebrews enjoyed the glorious manifestations of God as their Sun and Shield—affording them all needful instruction, and according to them his omnipotent protection and blessing. We study their laws, and we recognise in them the grand outlines of moral obligation, and the wisely-adapted foreshadowings of better things to come. We chant the Psalms of the sweet singer of Israel, and our hearts thrill with exquisite delight. We peruse the ethical aphorisms and maxims of his illustrious successor, and become possessed of a body of the soundest practical wisdom. We read the prophets, and admire the Divine prescience which announced through those holy men the fortunes of

states and empires, ages before they came into existence, and especially the blessed advent, the mediatorial work, and the spiritual kingdom of the great Messiah.

There are, however, other aspects of the Jews which are highly calculated to excite our interest. Abraham, the progenitor of their race, was constituted the father of the faithful from among all nations, by the promise of Him in whom he believed; as it is written: "I have made thee a father of many nations." (Gen. xvii. 5; Rom. iv. 17.) Jesus of Nazareth, our Divine Lord and Saviour, the Author and Finisher of our faith, on whose only merits and mediation we depend for eternal life, was, as to his human nature, a Jew. The apostles, whom he selected to propagate his Gospel, were all Jews. The members of the Churches of Judea, which were in Christ, were made up almost exclusively of the same people. And, there can be little doubt, that, at first, a great proportion of those forming the Churches in other countries were Hellenistic Jews.

To the fact that Christianity was originally founded, professed, and propagated by Jews, the attention of that people has never been sufficiently directed. Yet it is beyond all contradiction. A number of credible Jewish witnesses—men of integrity and disinterestedness, came forward in Jerusalem, the metropolis of the nation, and boldly challenged their contemporaries, who were privy to the transactions, to a denial of their averments respecting the birth, life, death, and resurrection of Jesus. Their challenge was not accepted. On the contrary, an acknowledgment was made by the Sanhedrin, that the miracles wrought by the apostles, in proof of their Divine

commission, could not be called in question. And what was the consequence? Not only did many myriads (*πρόσαι μυριάδες*, Acts xxi. 20) of the Jews believe, but a great multitude even of the priests became obedient to the faith. From Judea the Hebrew converts carried the Gospel into other lands, by the inhabitants of which it was embraced; and it has come down to us, presenting the most incontestable proofs of its Jewish origin, in the idiomatic structure of its language, and in the peculiar cast of its doctrines and institutions. If we are Christians, we have unquestionably become such, instrumentally, through the testimonies and reasonings of Jews—testimonies and reasonings, in which no flaw, either in point of integrity or of logic, has ever been detected.

And, though the great body of the nation have to this day rejected Him, in whom such multitudes of their brethren formerly believed, and in whom they have taught us to believe, as the only Messiah; and have, in consequence, been expatriated, and subjected to the most awful calamities; they have, nevertheless, served, by their preservation of their sacred books, and by their very experience of the miseries which we deplore, to throw around the cause of Christianity a wall of defence which the boldest attacks of Infidelity have never been able to overthrow.

Who, that is conversant with the history of the human race, but must be struck with astonishment at the perfectly anomalous condition of the Jewish people. While the celebrated nations of antiquity—the Assyrians, the Babylonians, the Persians, the Romans, the Carthaginians, the Egyptians, the Goths, and others, have all in their turn disappeared from the theatre of the world, the

Jews still remain as distinct as ever ; a people dwelling alone among the nations. For nearly eighteen centuries they have been in a state of exile from their country, and dispersed over the face of the earth—without a king, without a central government, without territorial possessions ; and, what is more, without temple, without prophet, without priest, without altar, without sacrifice ; the objects of universal execration and scorn ; afflicted, oppressed, robbed, tortured, and subjected to every species of cruelty, which the fiendish depravity of man could invent. Look at Judea capta. Behold her still sitting under the palm-tree, with one hand slackly reclining over her knee, while with the other she supports her drooping head, and covers her weeping eyes ; the very image of inconsolable grief. Listen to her plaint : “ Is it nothing to you, all ye that pass by ? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.” (Lam. i. 12.)

And are the Jews always to remain in these circumstances of exile and oppression ? Is Judah’s harp never to be taken down from the willows ? Is it never more to be tuned to the sweet strains of Zion’s melody and song ? Is no melioration to take place in their condition ? Is the penal sentence never to be reversed ? Is the malediction of heaven never to be removed ? Are they to drag out their present unsettled and unhappy existence till the end of time ? Are there no blessings in store for them ? Is there no hope concerning them, that the Lord will do them good at their latter end ? Hath He cast them off for ever ? These, my brethren, are questions which must touch the tenderest chords of every

Christian heart, and which Christian sympathy and love must earnestly desire to have answered in favour of that ancient, and once privileged, but now sunk and suffering people. This answer, however, must depend upon the reply to be given to another question, *viz.*, Upon what condition is a change in their circumstances to be expected? Now, the only reply which the Scriptures warrant us to make is this: *their conversion to God*. While they continue in an unconverted state, they must inevitably remain under the frown of the Almighty. While they walk contrary to him, he will, according to his unalterable declaration, walk contrary to them. And this brings me to the subject of this evening's lecture: **THE CONVERSION OF THE JEWS**, in discussing which I shall—

First—EXPLAIN WHAT WE UNDERSTAND BY THE CONVERSION OF THE JEWS.

Secondly—I SHALL STATE THE GROUNDS ON WHICH WE EXPECT THAT THEIR CONVERSION WILL ACTUALLY BE EFFECTED; and,

Thirdly—I SHALL ADVERT TO ONE OR TWO QUESTIONS CONNECTED WITH ITS OCCURRENCE.

I. In the first place, I am to EXPLAIN WHAT WE UNDERSTAND BY THE CONVERSION OF THE JEWS.

That the phrase requires explanation, and that it is highly important we should possess clear and definite ideas upon the subject, all must be aware who are familiar with the fact, that it is viewed in different lights by different minds, according as their habits of thought are shaped and formed by their religious connexions, or by the political and social relations which they respectively sustain. To prevent all misconception or mistake, I observe—

1. That by the conversion of the Jews, we do not understand a political or national regeneration, either in their present dispersion, or on their restoration to Palestine. That the members of the Hebrew community, speaking of them generally, require to be elevated in the scale of society cannot admit of a doubt. Whatever exceptions exist, and we rejoice to know that there are splendid exceptions—individuals, who, in point of intellectual culture, blandness of manners, and respectability of character, may compete with most of those who profess, and call themselves Christians ; yet it is undeniable that the cruel and shameful mockeries, the grievous oppressions, and the long-protracted persecution, to which as a people they have been exposed, together with the peculiar modes of obtaining the means of subsistence to which they have been compelled to have recourse, have exerted a most unhappy influence both upon their outward manners, and upon the tone and feelings of their minds. Add to which the effect of the puerile and cramping studies with which, as disciples of the Talmud, they have been more or less occupied. Such is particularly the case in Poland, and other countries on the Continent of Europe as well as in the East, where the rights of men, as members of civil society, are denied to them, and where the oppressive yoke of rabbinical intolerance is most severely felt. To elevate them to their proper rank as citizens, and in every way to advance their civil improvement, are not only objects of the highest ambition with many of themselves, but are regarded by some of our own statesmen as matters of legislative solicitude and enactment.

Now, without for a moment disputing the abstract right of every Israelite to the full enjoyment of all civil

privileges, in common with his fellow-citizens, or contending that it is not our duty towards them, as our neighbours, living in the midst of us, to do all that lies in our power to improve their outward and social condition ; yet I may be permitted to express my firm and honest conviction, founded upon the analogy of the Divine conduct towards them, as recorded in their own Scriptures, and exhibited in their subsequent history, that no complete political emancipation can legitimately be expected by them, or can possibly be effected by others on their behalf, while the cause continues to which their banishment from Palestine is to be attributed.

But supposing their external condition were to be entirely changed ; supposing they were to be placed in every respect upon the same footing with the native inhabitants of the countries in which they sojourn ; or even supposing them to be carried back to Canaan itself, and put in possession of every advantage which the restoration of their forfeited inheritance might afford—such a change, though the only *הַשְׁוִיָּה* conversion which the great body of the nation anticipate, would fall infinitely short of what we understand by the term. We believe, that were they to enjoy all conceivable worldly happiness, without being the subjects of that conversion which we contemplate, they would still be in the gall of bitterness, and in the bonds of iniquity. To use the emphatic language of Zophar : “ In the fulness of their sufficiency they would still be in straits.” (Job xx. 22.)

2. Again : By the conversion of the Jews, we do not understand a philosophical or mental emancipation, such as that contemplated by Moses Mendelssohn and many of his school. Tired of the yoke, and disgusted with the

absurdities of Rabbinism, and, admitting into his mind the influence of certain deistical notions, which had become prevalent in France and Germany, that philosopher advanced principles which not only shook the foundations of the Talmud, but struck at the root of all revealed religion. Having been written in a fluent and refined style, his works created among his Jewish brethren a taste for the German literature of the day, in cultivating which, numbers of them imbibed the principles of Infidelity, and ultimately sank down into a state of pure Deism. From this school sprang a division of the Hebrew people, who were bent 'on obliterating the religious peculiarities of their ancestral creed; but who, along with the dross of human traditions, threw away the precious metal of Divine truth:—invalidating the authority of Scripture; and, by bringing everything to the test of what they called reason, rejected or explained away whatever surpassed their comprehension, or whatever they could not reduce to the operation of mere natural causes. On such an emancipation as this we cannot congratulate them; such conversion we cannot but deeply deplore, as at once subversive of all that is essentially religious in the Old Testament faith, and productive of universal scepticism and unbelief.

3. Nor by the conversion of the Jews do we mean the assumption either of a pseudo-rational, or of a superstitious system of Christianity. By embracing the former, they would become possessed of little else than a meagre scheme of pure negatives, and thus place themselves in a position alike hostile to the legation of Moses, and the true dignity and claims of the Messiah: by surrendering themselves to the latter, they would be brought into a

bondage to traditions and usages, fables and falsehoods, scarcely less foolish and debasing than those taught in the Talmud, or imposed upon them by the authority of the rabbins. So far from wishing to see the posterity of Abraham attaching themselves to any such systems, we make it matter of earnest prayer to God, that they may be preserved from their pernicious influence, and that they may embrace and hold nothing but what bears the unequivocal stamp of Divine truth, and has a blessed tendency to sanctify and save their souls.

4. Moreover, by the conversion of the Jews we understand something very different from a merely speculative reception of the doctrine of Christ. Were nothing more than this intended by the term, it would be comparatively a matter of very small moment whether a Jew became converted or not. It is true, there would be an avoidance of the awful blasphemies which are indulged in when the miserable fabrication, the *Toldoth Jeshu* is being read ; there would be a discarding of the prejudices which so fatally blind and enslave the Jewish mind ; there would be a systematic harmonizing with the creed of the overwhelming majority of professing Christians :— but, as a subject of the moral government of God, the convert would be in no degree benefited by his knowledge, more than multitudes of Gentiles who avow their belief in Christianity, and are prepared accurately to propound, and ably to defend its several doctrines, but have never felt their practical influence, nor attained to the slightest discovery of their spiritual excellence and beauty. Light they possess, but it is of that description respecting which our Saviour declares : “ If the light that is in thee be darkness, how great is that darkness ! ” They have no

spiritual perception, no saving apprehension of Divine truth. They belong to that class of which the apostle speaks when he says: "The natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned." To true conversion this spiritual discernment is indispensably necessary. Its absence can be compensated by no intellectual conceptions, however bright; by no orthodoxy, however strict and severe.

5. Once more: by the conversion of the Jews, we do not understand a mere adoption of the Christian name and profession. A Jew may adopt these, just as a Mohammedan or a Pagan may do, from low and sordid motives. He may have so conducted himself among his brethren, as entirely to have forfeited their confidence. He may have become an outcast from their society, and thus have been compelled to endeavour to make his way among Christians; or, he may be actuated by the consideration of some special pecuniary advantages, which he expects to secure by professing his belief in the Gospel. And he may withal make a very specious profession; and, by practising upon the credulity of those to whom he applies, he may attain the object which he has in view. Instances have been known of Jews who have repeatedly submitted to baptism—betaking themselves to different and distant places, in which they imagined they would not be detected, and obtaining in each, countenance and support from the followers of Christ. Were such the converts whom we wished to make, there would be no lack, if we only held out to them the suitable inducements. Against all the arts and schemes of such hollow-hearted pretenders, however, I trust the Society, whose interests this course of

Lectures is designed to promote, will ever be vigilantly upon its guard ; and never, for a moment, listen to any proposals on the part of Israelites professing Christianity, whom they have reason to suspect of hypocrisy or double-dealing. And I am warranted to assure the public, that no bribe or lure will be held out by its agents to induce the Jews to assume the Christian name ; on the contrary, it will be their duty faithfully to warn all applicants of the folly of supposing that godliness is to be regarded only as it may be subservient to worldly gain ; or that, by making a profession of the Gospel, they will infallibly better their circumstances in life.

Entirely renouncing all such notions of conversion, as repugnant to the Word of God, and ruinous to the souls of those who cherish them, I proceed to state wherein that conversion really consists to the experience of which it is our hearts' desire and prayer to God the children of Jacob may be brought.

I observe, then, that by the conversion of the Jews, we understand essentially the same thing that is intended when we speak of the conversion of the Gentiles—namely, the spiritual change implied in turning from darkness to light, and from the power of Satan unto God. For whatever circumstantial differences may otherwise exist between them, there exists no difference as it respects their moral relations to the Most High. Jews and Gentiles are alike by nature in a state of rebellion against His holy and righteous government. They cherish principles which are subversive of all moral order and happiness. Not only are they destitute of love to God and goodness, but they are filled with positive hatred of holiness, as existing in Him, or in any of his creatures with whom they are brought

into contact. They delight in the practice and enjoyments of sin, and strive, as much as possible, to live without God in the world. They are universally under the controlling influence of supreme self-love, or a supreme regard to the gratification of their depraved tastes and feelings. Now, conversion involves a complete change in all these respects. The subject of it, whether Jew or Gentile, throws down the arms of his hostility, and submits cordially, practically, and unconditionally to the authority of God. He transfers the affections of his heart from earthly and sinful objects, on which they had been supremely fixed, to Jehovah, as the Great Exemplar of spiritual excellence, and the only adequate, because the only satisfying portion of the immortal soul.

Conversion is a turning-point in a man's existence. Till he reaches it, the whole of his life proceeds in an obliquitous, downward course. He removes continually further and further from the source of life and blessedness ; and, with accelerating rapidity, approximates the regions of eternal death. His guilt is every moment accumulating, and his habits of moral turpitude become more and more obdurate. At conversion, on the other hand, he stops in the course he has been pursuing ; recoils with horror from the yawning gulf at his feet ; becomes sensible of the absolute insecurity of everything around him to which he may cling ; discovers that there is no refuge for him except in the mercy of that God whom he has slighted and contemned ; and, in the exercise of deep humiliation and powerful emotions of penitential sorrow, he earnestly implores, and graciously obtains forgiveness through the mediation of the Redeemer. He becomes a new creature in Christ Jesus : old things are passed

away ; behold, all things are become new. Reconciled to his offended Maker and Judge, and enjoying the efficaciously restorative influences of the Holy Spirit, he commences a new life. Like Enoch, he henceforth walks with God. His conversation is in heaven. He sets his affections upon the things which are above. Thither his footsteps tend. His fruit is unto holiness, and the end everlasting life.

Of the nature of the conversion of the Hebrew people, as well as of the manner in which it is to take place, we are furnished with an affecting and instructive illustration in the words of the text. The language, you perceive, is descriptive of great spiritual trouble, or the exercise of deep godly sorrow, springing from convictions of the intrinsic malignity of their guilt. Proofs of the greatness of this guilt they discover in the severity of the punishment with which, as a people, they have been visited, and in their indomitable perseverance in the evil which has drawn down upon them the inflictions of the Divine wrath. "I have surely heard Ephraim bemoaning himself thus : Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke." Nor can we conceive of anything more powerfully calculated to operate upon their minds, and, by the blessing of the Holy Spirit, lead to their conversion, than a serious examination of the question, "What adequate cause can be assigned for our long-protracted and unexampled chastisement? Our fathers, who were guilty of idolatry—the greatest crime they could possibly commit against God, as their King and Lawgiver—were only punished with a captivity in Babylon of seventy years' continuance ; but, though we have ever since entertained the utmost abhor-

rence of idols, and have not, as a people, been chargeable with greater vices than other nations, yet the captivity in which we at present are has lasted more than five-and-twenty times seventy. What can that crime be, which our ancestors committed, and of which, to this day, we have not repented, that the hand of the Lord has lain, and still lies, so heavily upon us? Whatever it is, it must be some act or deed of a most atrocious character, which they perpetrated before our dispersion—an act or deed in the approval of which we have immoveably persisted, and the guilt of which we have obstinately refused to acknowledge.”

Now it must be convincingly evident to every Jew who impartially reads the history of his nation, that there is not any one public or national act of their fathers before the destruction of the second temple by the Romans, from which period all their calamities are dated, to which they have perseveringly and most cordially given their adhesion, except the crucifixion of the innocent Jesus of Nazareth. With this guilty act they stand accused in the annals of the world. Nor are there wanting testimonies in their own writers which go to substantiate the charge. In the Talmudic tract, entitled “Yoma,” fol. 9, col. 2, the question is asked: “Why was the second temple destroyed?” One of the principal causes assigned in the answer is, *מפני שנאת חנם*: “On account of *the hatred without cause.*” Now it will be recollected, that this is the very charge brought by our Saviour against his enemies—those of his own nation—in the sixty-ninth Psalm, a psalm which Abenezra himself admits to be prophetic of the Messiah: “They hated me without a cause.” Cotton Mather, in his “Faith of the Fathers,” relates of Rabbi Solomon Marochan, that, speaking of

the crimes of the Jews, he said, "The Prophet Amos mentions a fourth crime—of selling the Just One for silver, for which we have been in our captivity. It manifestly appears to me, that for selling that Just One we are justly punished. It is now one thousand years and more, and all this time we have made no good hand of it among the Gentiles, nor is there any likelihood of our ever any more turning to good. Oh, my God! I am afraid lest the Jesus whom the Christians worship be the Just One we sold for silver."

That a discovery of the guilt contracted by this nefarious act will be the principal cause of the heart-rending grief in which the Jews will indulge when converted to God, we are expressly taught, Zech. xii. 10—14. What a scene that will be, when they shall thus be seen universally bewailing their conduct towards their blessed Redeemer! Instead of sneering at, or turning away with contempt from Him as the *Talui*, or Crucified One, behold them humble at the foot of his cross! With their mental eye intensely fixed upon the pierced and wounded Messiah, wounded for their transgressions, and bruised for their iniquities, their grief will be poignant—their lamentations loud and affecting. They will bitterly reproach themselves for their blindness and obduracy, their impenitence and unbelief; and be utterly confounded at the part which they have acted. When the Spirit of God shall convince them of sin, because they have not believed on Jesus, all their other iniquities will be absorbed in the *גְּבוּל עֲוֹן*, the great transgression of crucifying the Lord of Glory. How strikingly are their feelings embodied in the language of Ephraim: "Surely, after that I was turned, I repented; and after that I was instructed,

I smote upon my thigh ; I was ashamed, yea, even confounded, because I did bear the reproach of my youth." He smote upon his thigh—a most expressive token of the holy self-indignation, of which he was conscious, at the state of unbelief in which he had lived from his earliest days.

It also deserves our notice, that, afraid lest, after all, his conversion might not be found genuine, and might merely have sprung from a desire to escape from punishment, Ephraim earnestly prays for the exercise of converting grace, from the deep conviction that nothing but the effectual working of the omnipotent power of God could thoroughly produce the change, and inspire him with supreme love to God and his ways. "Turn thou me, and I shall be turned ; for thou art the Lord my God."

When the Jews shall have become the subjects of this Divine and saving change, they will no longer look to the merits of Abraham, or to circumcision, or to any of the thousand things prescribed by the rabbins for acceptance with God ; but, turning away from the righteousness of all creatures, and entirely renouncing their own righteousness, they will place their reliance solely upon the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe. They will no longer draw near to God with their mouth, and honour him with their lips, while their hearts are far from him, but they will worship the Father in spirit and in truth. They shall be the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. They shall be a holy people—trees of righteousness, bringing forth fruit to the praise and glory of God.

I would only add, that, although, as you must have perceived, from the description I have given of conversion,

it must, necessarily, from its very nature, be personal, i. e., it must be realized in the actual experience of individuals, yet when we speak of the conversion of the Jews, we refer to that people in the aggregate, or to the great body of the nation as consisting of individuals who shall have thus been converted. It will include, not a convert here and a convert there ; not a mere *remnant*, according to the election of grace, as was the case in the days of the apostles, but the vast multitude of the people, according to the same gracious election.

II. I proceed now to state THE GROUNDS ON WHICH WE EXPECT THAT THE CONVERSION OF THE JEWS WILL ACTUALLY BE EFFECTED.

1. And here I observe, that our first ground is the *possibility* of its occurrence. To some this may appear to be low, and, indeed, altogether unnecessary ground. Who, it may be asked, for a moment doubts of its possibility ? To this I reply : The Jews not only doubt, they absolutely deny it. That, in the latter day, they shall be brought to repentance on account of their sins in general, they readily admit ; but, that they shall ever be convinced of the divinity of Jesus, or be induced to acknowledge him as the promised Messiah, and to trust in his death upon the cross for the pardon of their sin, are ideas which they allege they never can admit. Upon the grand turning-points between them and Christians, they consider themselves impregnable. No arguments can ever move them ; no motives ever induce a change of mind. And, unquestionably, no one who reflects upon the pertinacity with which, as a people, they hold out against all attempts to prevail upon them to embrace the Gospel of Christ, but must admit the justice of the apparently harsh lan-

guage of Luther, "*ein Juden herz ist stock, stein, eisen, teufel hardt.*"* Indeed, one of these terms has been admitted by a Jewish rabbi himself to be appropriately descriptive of the state of the Jewish mind, in reference to the truth as it is in Jesus. Arguing with the late Mr. Thorpe, of Bristol, he pointed to the hearth, and said, "Mr. Thorpe, do you see that stone? The fire will not melt it; water will not dissolve it. Such is the heart of a Jew."

And what is by the Jews themselves regarded as impossible, seems by many professing Christians to be viewed in nearly the same light. You no sooner broach the subject of the conversion of God's ancient people, than you are either met with the qualified avowal, To tell you the truth, we have no great faith in any such event;—or you are gravely told, that it does not come within the range of possible occurrences.

Now we at once frankly admit, that, viewing the subject merely as a matter of human calculation—viewing it as that which a man may effect in himself, or which one man may effect in another, we should certainly consider the case of the Jews to be desperate beyond all remedy. With man it is impossible. No operations of the natural mind; no force of mere moral suasion; no arguments, however powerful; no proofs, however convincing; no eloquence, however distinguished, can produce that radical change of heart which is essential to conversion. But, brethren, we are never to forget that though "with men this is impossible: with God all things are possible." What saith the Lord by the mouth of the prophet? "Behold, I am the Lord: is there anything too hard for me?" Let the house of Israel be

* The heart of a Jew is stock, stone, iron, devil hard.

hard-hearted as they may—be it that the stone to which the rabbi compared the Jewish heart is its fittest emblem, hath not God expressly promised: “A new heart also will I give you, and a new spirit will I put within you : and I will take away the STONY HEART out of your flesh, and I will give you an heart of flesh.” (Ezek. xxxvi. 26.) Though, as it respects man, the bruise of Jacob is incurable, and his wound grievous : yet “I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord.” (Jer. xxx. 12, 17.) The apostolic weapons are still what they were—“not carnal,” and consequently weak and inefficient, “but mighty through God to the pulling down of strongholds ; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” (2 Cor. x. 3—5.) What the Gospel, in the hand of the Spirit, effected in the apostolic age, it may effect still. If thousands and tens of thousands of Jews were subdued by it then, why may thousands and tens of thousands not be subdued by it still ? The Lord’s arm is not shortened that it cannot save, nor is his ear heavy that it cannot hear. “God is able to graff them in again.” (Rom. xi. 23.)

2. But I pass on to notice another ground on which we base our hopes of the conversion of the Jews—Its *probability*. It is not merely possible ; it is in a high degree probable. Now this probability may be inferred—

(1.) From the analogy of the Divine conduct towards the Jews in every part of their former history. Did the Lord permit them to be enslaved and oppressed in Egypt ? It was that he might be glorified by rescuing them from the grasp of its tyrant king. Did he lead them about for

forty years in the waste howling desert of Arabia? It was to train them for the enjoyment of the rest in Canaan. Did he frequently suffer them to be harassed by the Philistines, the Moabites, the Amorites, the Syrians, and other neighbouring nations? It was to wean them from their earthly objects of attachment, reclaim them from their idolatrous compliances, and teach them to cleave to the worship and fear of their God. Did he permit the kings of Assyria and Babylon to carry them away from their father-land, and locate them in a land of graven images? It was that he might effectually cure them of their proneness to idolatry, and teach them, in all coming time, to acknowledge no God but himself. In all the painful dispensations with which he visited them, he had ever a gracious end in view. His ultimate thoughts towards them have always been thoughts of peace, and not of evil, to give them an expected end. Have we not, therefore, every reason to hope that such is his purpose respecting them still? The very fact of their wonderful preservation amid all the annihilating elements of their present dispersion, ought to go far in satisfying us, that "there is hope" in their "end." (Jer. xxx. 17.) As the Lord hath brought all this evil upon them, and yet sustained them under it, is it not that he may bring upon them all the good which he had promised them?

(2.) Again: We derive our hopes respecting the conversion of the Jews from the present attitude of the Christian Church in relation to that people. How much more closely have Christians been brought into contact with them! How much knowledge has been acquired of their number, the countries where they live, the sects into which they are divided, their prejudices, changes of

opinion, language, literature, &c. ! How minutely in every point of view have the circumstances of their condition been investigated ! Instead of being any longer the objects of universal neglect on the part of Christians, they are now regarded with deep and lively commiseration. A tender concern has been awakened on their behalf. They are not now looked upon as a people doomed to perpetual blindness and obduracy of heart ; or, as being beyond the influence of those means to the use of which God hath promised his blessing : but viewing them in the light of fellow-sinners, involved in guilt, and standing in need of the great salvation, Christians are anxious that their feet should be directed into the way of life. Hence the special and fervent prayers in which they have been excited to engage on their behalf. Hence the individual efforts which have been made for diffusing among them the light of the Gospel. Hence the formation of Societies, having for their object the conversion of Israel to God. Of these the oldest and most extended in its operations, composed of members of the Church of England, supports at the present time upwards of fifty missionaries and agents in different parts of the world. By means of its Auxiliaries, Branch Societies, and Associations in almost every part of England, an extensive interest in behalf of the Jews has been excited ; and many thousand petitions daily ascend to the throne of grace for the Divine blessing upon Israel. Nor has a less degree of interest been excited in the Church of Scotland. No sooner was an appeal made to the sympathies of her members, than it was instantly responded to ; and a zeal and a liberality have been displayed which evince a determination that, if, in that division of the

island, but little comparatively had previously been done, the reproach shall now be wiped away, and noble efforts made in promoting the common object. The numerous attendance upon the present course of Lectures may also be adduced in proof of a revived concern for the salvation of the seed of Jacob, and leads us to anticipate the co-operation and support of many English Christians who have not hitherto been embarked in the benevolent undertaking.

And are all these movements in the Church of God to be regarded as visionary and chimerical? Has he excited his people so generally to inquire of him concerning this thing, and will he not listen to their supplications? Has he raised holy and spiritual expectations which he does not intend to fulfil? Do his servants take pleasure in the stones of Zion, and favour the dust thereof? and are we not taught to regard this as a token that the time to favour Zion, yea, that the set time is come? (Ps. cii. 13, 14.) Has he drawn the hearts of so many thousands towards Judah's scattered ones, and encouraged them to persevere in the liberal things which they have devised for their good, and will he leave them to conclude, that they have merely been sparks of their own kindling, and that the issue of all their exertions will be that they must lie down in the sorrow of disappointment? We dare not entertain the idea. No, brethren, we will thank God, and take courage, persuaded that our labour shall not be in vain in the Lord, and that in due time we shall reap, if we faint not.

(3.) Farther, we find in the horizon of the Jewish world itself, numerous phenomena which portend a speedy and important revolution in their circumstances, and many which point to their conversion as the grand event in

which they may be expected to terminate. I have already adverted to the opinions broached by Moses Mendelssohn. Now, without in the least retracting what I have advanced respecting the infidelity in which, in many instances, these opinions issued, I believe it may confidently be asserted that, in another point of view, the impetus given by that celebrated philosopher to the minds of his Jewish brethren has been productive of consequences which cannot be contemplated without satisfaction, both as it respects the good which has already been experienced, and the more extensive benefits which may yet be expected to accrue from it. Not only have the trammels of rabbinical authority been burst asunder, the absurd fables of the Talmud given to the winds, and the veil of superstition rent in twain ; but by many the exclusive claims of Moses and the prophets have been admitted, a desire for intellectual and religious improvement has been created, and studies are being pursued which must prove highly favourable to the interests of truth and righteousness. The very opposition which is made by the members of the old school excites to more extended inquiry ; and if what is now going forward among the Jews in this metropolis and in many cities of Germany only continue its course, there can be no doubt, that the impression produced will ere long be felt through the whole Hebrew community.

It is a remarkable feature in the history of this people, that within the last twenty years, their attention has been specially drawn to the study of the prophecies. No longer intimidated by the interdict of the rabbins, they calculate the prophetic periods ; and finding that most of these periods have expired, many of them have been conducted to the conclusion, that the Messiah must either

have already come, or that his advent is just at hand. Dissatisfied with the past, they fix their eyes intensely on the immediate future,—carefully watching every springing event, and praying with greater earnestness than ever that the Lord would turn again the captivity of Jacob.

Another promising feature is presented in the diminution of the ancient prejudices which the Jews have continued to cherish against the name and religion of Jesus. While the great majority are still as much as ever wedded to these prejudices, there are numbers who have shaken them off, and not only do not object to, but even court conversation with Christians upon subjects connected with religion. Many of them listen with candid attention to what may be advanced respecting our Redeemer, and manifest a disposition to embrace whatever can be proved to them to be the truth of God.

The eagerness with which the Jews apply for, and the readiness with which they receive Christian books, and especially the New Testament, as well as the extent to which these books are actually read, are also circumstances which inspire the hope, that the day is not distant when the evidence of the Divine authority of the Gospel will be discovered by them, and the glorious scheme of redemption which it reveals be highly appreciated and cordially embraced. Indeed, every year is bringing more and more to light the fact, that there are multitudes of Jews who have become convinced of the Messiahship of Jesus, and who are only waiting for what they deem favourable opportunities of coming out, and making an open profession of faith in his name.

Add to all these considerations—what must greatly

rejoice the heart of every true follower of Christ the Lord—that within the last forty years many hundreds of the children of Abraham have afforded satisfactory evidence of genuine conversion to God, and of these, upwards of thirty are at the present time employed either as ministers of the Gospel, or as missionaries among their brethren according to the flesh.

Who now can view the altered position of Judaism, or contemplate the further changes which may speedily be anticipated, without perceiving that it is in a transition state, and without regarding it as highly probable that, ere long, the leaven which has begun to be introduced into it will leaven the whole lump, and Israel redeemed, will celebrate the song of Moses and the Lamb?

3. But leaving these probabilities, I hasten to the consideration of the last ground on which our expectation of the conversion of the Jews is built—its *absolute certainty*. Upon this point it will only be necessary to produce one or two of the many positive and uncontradicted testimonies of Scripture in which it is asserted, since they cannot fail to compel the assent of every unprejudiced mind.

The first to which I would request your attention, is in that particular portion of the Book of the Prophet Jeremiah which comprises the thirtieth and thirty-first chapters. That these chapters treat of a restoration of the Hebrews yet future, and not of their restoration from Babylon, will appear conclusively evident to all who will give them an attentive perusal. Now, not only is Ephraim introduced in our text as repenting, and confessing his guilt, whereupon the Lord declares his tender compassion towards him; concluding with the absolute

assurance, "I will surely have mercy upon him, saith the Lord;" but at the thirty-first verse Jehovah promises to make a new covenant with the house of Israel and with the house of Judah, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." That this new covenant is the same with that usually called the covenant of grace, is manifest from the nature of the blessings which it secures. These are not mere temporal mercies, such as were granted under the Sinaic Covenant, but spiritual and saving mercies—Divine illumination, renovation of heart, pardon of sin, and the enjoyment of God as an everlasting portion. They are, in fact, the distinguishing blessings of the Gospel, which flow to the guilty through the mediation of the Son of God. To a participation in these blessings, in all their fulness, we Gentiles have been admitted. They are dispensed to us by the ministration of the Spirit. But the making of the covenant here predicted by Jeremiah has not yet taken place. For those with whom it was to be made are expressly declared to be *the house of Israel, and the house of Judah*—phrases which are never employed by the prophets to designate any but the Hebrew people. When the apostle quotes the prophecy in the eighth chapter of his Epistle to the Hebrews, it is not for the purpose of showing that the new covenant had actually been made with Israel and Judah, but in order to prove from their own Scriptures that the old covenant was abolished. He leaves the period of their actual investment with the blessings of the Gospel undetermined. The Divine declaration by the mouth of the prophet, therefore, furnishes us with an infallible guarantee, that the Jews, as a people, are yet

to become the subjects of new covenant privileges and blessings. The time will assuredly arrive, when God WILL put his law in their inward parts, and write it in their hearts ; when he WILL be their God, and they shall be his people ; when they SHALL all know him ; when he WILL forgive their iniquity, and remember their sin no more.

Another remarkable prediction respecting the conversion of the Jews is contained in Ezekiel xxxvi. 24—28, which we have already in part quoted. “ For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers ; and ye shall be my people, and I will be your God.” Here the bestowment of converting and sanctifying grace is connected, not with the return of the Jews from Babylon, but with their being gathered out of ALL countries, and brought anew into a church relationship to God, when the Messiah is to be their prince for ever.

I will only adduce one other prophecy from the Old Testament, as affording an indubitable proof of our position. You will find it in Hosea iii. 4, 5 : “ For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim : Afterward shall the children of Israel

return, and seek the Lord their God, and David their king ; and shall fear the Lord and his goodness in the latter days." The former of these verses contains a description of the circumstances of the Israelites in their present dispersion. To no other period of their history can it with any propriety be applied. They have no civil polity, either under regal or princely rule. They have no priest, no sacrifice ; and, at the same time, no idolatrous statues, no images or tutelary deities. And in this condition they have been " many days," even eighteen long centuries. In the latter verse, a blessed reversal of their circumstances is expressly predicted. After this protracted anomalous period shall have elapsed, they shall again seek the Lord their God, and Messiah their King, the illustrious descendant of David, whose name, which signifies **THE BELOVED**, he figuratively bears.

In addition to these unequivocal testimonies from the Old Testament, in which the certainty of the future conversion of the Jews is set forth ; I must advert to two in the New Testament in which it is as unequivocally taught. The first of these is 2 Cor. iii. 16. After describing the state of moral blindness or hardness in which they now are, declaring that " even unto this day, when Moses is read, the vail is upon their hearts," the apostle contrasts with it a future condition, when the vail shall be removed. " Nevertheless," he says, " when it," i. e., the Jewish people, " shall turn to the Lord," i. e., the Lord Jesus Christ, " the vail shall be taken away."

The same doctrine is taught in the celebrated argument of the apostle in the eleventh chapter of his Epistle to the Romans : an argument which it is impossible for all the arts of sophistical subtlety to turn aside from its direct

and conclusive bearing upon the subject. He first shews that the rejection of the Jews is neither total nor final, verses 1—11 : “I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.” He next reasons, that their full reception back into the Church will be an immense benefit to the Gentiles, 12—15: “Now if the fall of them be the riches of the world, and the diminishing of

them the riches of the Gentiles ; how much more their fulness ? For I speak to you Gentiles, in as much as I am the apostle of the Gentiles, I magnify mine office : if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead ?” He then proves that in their relative capacity they are still holy, or separated from the rest of the world, and destined for the service of God, ver. 16 : “ For if the firstfruit be holy, the lump is also holy : and if the root be holy, so are the branches ;” and that, although for the present they are without the pale of the true Church,—their place being occupied by Gentile believers,—yet, on their renouncing their unbelief, they shall be reinstated, 17—24 : “ And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree ; boast not against the branches : but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well ; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear : for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God : on them which fell, severity ; but toward thee, goodness, if thou continue in his goodness : otherwise thou also shalt be cut off. And they also, if they abide not in unbelief, shall be grafted in : for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted

contrary to nature into a good olive tree : how much more shall these, which be the natural branches, be grafted into their own olive tree ?” To remove all doubt upon the subject, he further declares in express terms, that the state of judicial insensibility in which the Jews now are, is only to be partial or limited in duration : it is only to continue till a widely-extended conversion of the Gentiles shall have been effected, and then, through the reciprocal action of the merciful favour shewn to the latter, the great body of the Hebrews shall be brought to a saving participation of the blessings of the Gospel, (an event anticipated by Isaiah in the fifty-ninth chapter of his prophecies :) 25—32 : “ For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved : as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob : for this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes : but as touching the election, they are beloved for the fathers’ sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief : even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.”

With these passages of inspired writ present to his view, with what shadow of consistency can any Christian deny the future conversion of the posterity of Jacob ? It is as clearly revealed as any doctrine of Scripture ; and

consequently demands to be received, not as a matter of human speculation, but as the word of that God who worketh effectually in all them that believe.

III. Before concluding, there are two questions intimately connected with the subject, to which I must briefly advert ; namely : Whether the conversion of the Jews will take place before, or after their return to Palestine ? and, Whether it is to be effected by the blessing of God's Holy Spirit upon the use of ordinary means ; or, by the intervention of renewed miraculous agency ?

The practical bearing of these questions upon the efforts of Christians to promote Christianity among the lost sheep of the house of Israel must be obvious. For, if they are not to be brought to the knowledge of the truth till after they shall have been restored to their own land, it must be in a great measure fruitless to engage previously in any attempts to effect their conversion. Seed may indeed be sown ; knowledge may be increased ; and thus preparations may be made for the future accomplishment of the work ; but we should be warranted to expect no actual or immediate saving success. And, if they are to be converted by miraculous agency, then it would be impiously presumptuous to venture into the province of Almighty God, and arrogate to our agency what he has reserved for the exclusive exertion of his own power.

That the Jews will be restored to the land of their fathers, is a question upon the discussion of which I cannot now enter. I may, however, simply state my firm conviction that such will actually be the case—a conviction produced by an impartial study of the prophetic oracles, in which, as appears to me, are numerous

passages which on the contrary hypothesis admit of no consistent or satisfactory interpretation ; and confirmed by the continued miraculous preservation of that people in an unamalgamated state, and the impossibility of their obtaining a settlement in any other country under heaven.

If now we inquire, what opinion we are to hold respecting the order of connexion between their conversion and their restoration, there can, I conceive, be no doubt that, as to the great body of the nation, the former will precede the latter. Such is the order observed in the prophecy of Moses, recorded Deut. xxx. 1—5. The prayer of Solomon at the dedication of the temple proceeds upon the same principle. 1 Kings viii. 46—51. Nor can we discover any congruity whatever in the removal of the curse, while the cause of its infliction remains in all its force. If the Jews have been expatriated, and dispersed among all nations for their rejection of the Messiah, it would be contrary to the known principles of the Divine government, that they should be restored during the continuance of their impenitence and unbelief. But we are not left to rest our conclusion either upon analogy, or upon those passages of Scripture in which their restoration only upon their repentance is taught as a general doctrine. There are passages prophetic of the very events in question, in which the same order is clearly maintained. Thus in Jer. xxxi. 9, it is predicted : “ They shall come with weeping, and with supplications will I lead them ; ”—language evidently descriptive of the penitential sorrow and devotional exercises with which they shall proceed from the places of their dispersion. This order is likewise observed in

verses 18—21, in which, after describing the conversion and repentance of Ephraim, and announcing the consequent exercise of the mercy of his God, the prophet thus addresses himself directly to regenerated Israel: "Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities." Thus, too, the building of the city of Jerusalem, predicted in the concluding verses of the chapter, is represented as consequent upon the making of the New Covenant with the house of Israel, and with the house of Judah.

At the same time it does appear from Isaiah lxvi. that certain members of the Hebrew family will, in their unconverted state, follow their believing brethren to Palestine. Some of them will vainly attempt to restore the temple and the temple-worship, with the whole sacrificial system connected with it. These, however, will, in all probability, be few in number, and will only be spared for the sake of the righteous, until they either shall have perished along with the final Antichristian confederacy, or been converted from the error of their ways.

So far, therefore, are the representations of Scripture from teaching the subsequent conversion of the Jews, that, on the contrary, they unequivocally teach the indispensable necessity of such conversion in order to their national restoration.

With respect to the second question, touching the employment, or non-employment of miraculous agency in effecting this great work, while it becomes us with all humility and modesty to speak of what God may, or may

not do, I may be permitted to say that I can find nothing in the Bible which leads us to expect the renewal of the age of miracles. Of an abundant outpouring of the influences of the Holy Spirit, both upon Jews and Gentiles in the latter day, we there read ; but these influences are never represented as operating independently of the use of means. It is through the mercy of the Gentiles, that the Jews are to obtain mercy. (Rom. xi. 31.) I am aware that there are prophecies which have been otherwise construed ; but I am convinced, that, on careful examination, apart from all preconceived opinions and systematic prejudices, they will be found either to refer to what took place under the theocratical dispensation, or that they are clothed in highly figurative language, borrowed from some of the distinctive features of that economy. The Church which the Saviour loved, and for which he gave himself, whether made up of Jews or Gentiles, is to be sanctified and cleansed with the washing of water BY THE WORD. (Eph. v. 26.) It is the GOSPEL which is "the power of God unto salvation, to every one that believeth ; to the Jew first, and also to the Greek." (Rom. i. 16.) Even in the apostolic age, which was in so distinguished a manner an age of miracles, the use of means was not superseded. The ambassadors of Christ preached the things concerning the kingdom of God, in order that men might believe, and believing, might be saved ; and no intimation is anywhere given that this order of instrumentality would ever be changed.

Our ultimate conclusion, then, is, that if the Jews are not to be restored until they are converted, and if they are not to be converted except by means of the Gospel, it is the duty of all who are in possession of this Gospel to

contribute by every means in their power towards its propagation among them, that they may become acquainted with Him who is the subject of its testimony, and be saved in Him with an everlasting salvation. And to Him be ascribed all honour and glory, dominion and power, now and for ever. Amen.

LECTURE VI.

THE ENCOURAGEMENTS WHICH CHRISTIANS HAVE TO UNDERTAKE THE CONVERSION OF THE JEWS.

BY THE REV. JAMES C. BURNS, A.M.

ROM. X. 1.

“ Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.”

ROM. XI. 1, 2.

“ I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew.”

THE subject of this evening’s Lecture is, “ The encouragements which Christians have to undertake the conversion of the Jews,” in other words, to endeavour to turn to practical account the doctrine set forth in the lectures which have gone before, to do something for the good of Israel. Although the seventh in order, it is, perhaps, the *first* in importance, inasmuch as practice is more important than

speculation,—deeds are better than words ;—and inasmuch as the success of any measures that may be adopted of a practical kind, however wise and well-meant, must, humanly speaking, depend very much on the amount of encouragement which we feel we have in undertaking them,—on the confidence with which we begin ! And, in proportion to the importance of my theme is, I am aware, its difficulty, considering that in the exposition of it I shall have to encounter perhaps a greater amount of incredulity and prejudice, than has any of my predecessors ; that very many, it may be most, of my hearers come to the consideration of it, with the latent feeling in their minds, if not with the avowed conviction, that we have little or no encouragement to this work at all ; that the conception, though a benevolent one, is more utopian than wise.

Nor, we admit, is it much to be wondered, that such a feeling should exist, when we remember how recently the missionary enterprise, in every shape and form, was similarly regarded ; that half a century has not yet elapsed since the Church of Christ was first awakened to a sense of its duty, in reference to the Gentile nations,—and that only now, within these few years, has the name of a missionary ceased to be one of reproach, or his work to be deemed hopeless and visionary, since the progress and success of the work has enabled us to point to results, and in answer to every sceptical doubt, every incredulous inquiry,—“ Can any good thing come out of it ? ” has entitled us to say, “ Come and see ! ” The occult quality or power which was said to lie in the Gospel to change the aspect of the moral world, to rectify its disorders, and to dry up the source of all its sins, and sufferings, and sorrows, was long treated very

much in the same way as was the occult principle in matter which Sir Isaac Newton was supposed to announce, when he made known his theory 'of gravitation,—a theory, of which it has been truly said, if "it had not the persecution of violence, it had, at least, the persecution of contempt to struggle with, and had associated with it for years a kind of obscure and ignoble sectarianism," although now it is acknowledged by the world, as being equally sure and stable with nature itself, as a principle, which "reigning over the material system of the universe gives harmony to all its movements."

It is not to be denied, moreover, that besides the improbabilities, which attach to every missionary undertaking in the eye of sense and natural reason, there are improbabilities peculiar to this which we advocate, inasmuch as there are *obstacles* in the way of its success, differing from and greater than those which meet us in any other department of Christian enterprise. And here I cannot but express my regret, both on your account and my own, that we have missed the exposition of what those obstacles are, from one who could have described them so well; who, in describing them, would have only needed to "speak to us what he doth know, and to testify what he hath seen," to tell from experience what it is for a Jew to become a Christian.* Let us hope that the blank may yet be supplied, and perhaps with advantage, from the freshness of recent impressions,—the impressions of a personal visit to the land of Judah,—it may be to the spot where Jesus, "beholding Jerusalem, wept over it!" Meanwhile, it may suffice to remark, that for

* The Rev. R. H. Herschell, then absent on a tour in Syria and Palestine.

many of the obstacles which stand in the way of the conversion of the Jews, the Church of Christ has itself to blame. Until within a recent period, the work of Christendom has been to rear up rather than to remove those obstacles ; unlike the nations and tribes of Heathenism, which are neither better nor worse, neither more nor less impracticable now than they have been for ages, there has been a kind of cumulative process going on in reference to the Jews, which has rendered every successive generation more unapproachable than the preceding ;—those prejudices which at first were only national, have become hereditary ;—the wrongs of seventeen or eighteen centuries have been heaped together into one,—and it is with the disadvantage of lying under the imputation of having countenanced or tolerated the infliction of those wrongs, that Christianity makes its every appeal to the conscience of a Jew. The Jews have never yet since their dispersion had the opportunity of seeing Christianity, on a large scale, faithfully represented ; they have seen it most generally perverted or caricatured. Not to speak of the more open sins of Papal apostasy, Mahomedan imposture, or the Infidelity of nominal Protestantism, and the general wickedness and immorality of those who bear the Christian name, there are many “stumbling-blocks” which have been raised up among professing Christians themselves ! Christians have *despised* the Jews, as if, because it was foretold that the Jews would become “a proverb and a by-word,” it were no sin on the part of those who made them one. They have *persecuted* the Jews, or looked coldly on when they were persecuted ; and in this England in former times took the lead ;—as if the judgments of God

were not sufficiently heavy upon the nation, the Christian Church has often felt and acted as if it were her duty to add to them. They have *depreciated also the religion* of the Jews, not yielding either to the law or the prophets that reverential deference to which from their divinity they are entitled; the very language of Israel has been neglected, insomuch that for 800 years of the Christian era, the Church of Christ did not produce one Hebrew scholar of note; and it has only been within the last forty years that any serious attempt has been made to use their own language as the avenue to their hearts,—to use the language of their religion as the vehicle of ours! In the *general* charge of neglect, moreover, which lies at the door of the Christian Church almost until now, are we not all conscious to ourselves, brethren, of having had a share? We have, to say the least, been indifferent about Israel, and Israel has seen our indifference:—"the mind of Christ," "merciful and gracious, slow to anger, and plenteous in mercy," has not been found in us towards those who needed mercy most,—there have been few to sympathize in Paul's "continual heaviness and sorrow of heart," or to respond to his animated appeal, which in the text he makes to his *Gentile* fellow-Christians: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." We have "verily been guilty before God concerning this thing."

Such, then, having been our conduct towards the Jews, we have little reason, and no right to wonder at their distrustful jealousy of us; still less right have we to draw from our own past misdemeanour an apology for continued neglect. If *discouragement* arises from this

source, we at least are precluded from appealing to it; that would only be making one sin an excuse for another; it would be like serving ourselves heirs to the sins of former generations, and filling up the measure of our fathers. "Cast ye up, cast ye up," saith Jehovah, (Isaiah lvii. 14,) "prepare the way, take up the stumbling-block out of the way of my people." If it be not an encouragement, the remembrance of past neglect ought at least to be an incentive to future exertion!

While we say this, however, we are not to be understood as denying or overlooking the fact, that, besides the obstacles which we have put in the way of the Jews, there are others, and those of formidable magnitude, which they have put in their own way. Unquestionably there are, and these must be removed by themselves before the "way of Christ is prepared." A spirit of penitence and confession must be manifested by them, as well as by us, before there can be any hope of their deliverance from the woes under which they suffer. They must learn to distrust and renounce "their own righteousness," the heresy of human merit, which, as we learn from the 3d verse of this 10th chapter, lies at the foundation of their whole system, and which does dishonour to the "one only name." They must renounce also those traditions of men, by which dishonour is done to God the Spirit, and against which Moses himself so faithfully warns them. They must wipe off the reproach of covetousness, a grovelling vice, by which as a people they have been both blinded and debased. And above all, they must repent of and forsake that which is their great sin, the capital guilt of their nation, the cause of all their other sins, and the cause too of their unparalleled degradation and misery,

lengthened out, as they themselves acknowledge, nearly 1,800 years,—their unbelief in the Son of God. “In this they have walked contrary to God;” blinded, it is true, yet with their eyes open, and so have brought on themselves that sevenfold punishment so clearly and so often predicted in the twenty-sixth chapter of Leviticus. They have not hearkened to “the prophet, like to himself,” whom Moses foretold, God “would raise up from the midst of them,” and therefore has “God required it of them.” Though Isaiah foretold, that he, the Messiah, should be for “a stone of stumbling, and a rock of offence to both the houses of Israel,” they have not taken warning. They have laboured, as if for the purpose of fulfilling those prophecies which tell of their shame, and falsifying those which point to their recovery;—and of all this they must repent; these stumblingblocks they must take out of their own way, before they can hope that “the time for favour will come.”

But however they discharge their duty to themselves, let it still be borne in mind, that does not affect our duty to them, nor does it materially affect our encouragement to undertake it. Let me then endeavour to show whence, in the face of all those obstacles, our hope of success arises, what “grounds of encouragement we have in undertaking their conversion.”

I. We have all the encouragements to this work, which we have to the work of missionary enterprise in general, whether at home or abroad; and,

II. We have encouragements peculiar to this work, over and above.

I. We have all the encouragements to this work, which we have to undertake missions anywhere else, or among

any other class of our fellow-men. This I know is denied by some, and doubted by many; but it is, I think, demonstrable. For what are the encouragements to which a Christian looks when he gives of his substance or his service to the cause of missions,—to the cause of Christ? Is it mainly, or is it almost at all, to anything in the outward circumstances, or the social character of those amongst whom the missions are established, which seems to promise favourably for success? Does he calculate on any greater amount of predisposition to receive the Gospel, among one tribe or people than another, and regulate his efforts accordingly?—So far, indeed, as the mere obtaining of a footing for missionary labour is concerned, the greater or less facility of access to the minds of the people, the greater or less security for the life and comfort of those who dwell among them, such considerations are of importance, and it were foolish to overlook them; but of what value are they, in connexion with the one ultimate object for which all missions are or ought to be established,—the conversion of human souls? What difference is there in this respect between a Hindoo and a Bechuana, between a Caffre and a Chinese? Is not the work, in every case, essentially the same, whether a Duff or a Moffat, a Vanderkemp or a Morrison, be the workman,—equally easy, or equally difficult?—equally beyond the reach of man's power, equally within the reach of God's? And if so, what right have we to suppose there is a difference between the Gentile and the Jew,—such a difference as to justify our preference of the one to the exclusion of the other? At the twelfth verse of this tenth chapter to the Romans, the apostle expressly says there is none—"No difference between the Jew and the Greek:

for the same Lord over all is rich unto *all* that call upon him. For *whosoever* shall call upon the name of the Lord shall be saved." And this statement is all the more remarkable, when we think of the experience which the apostle himself had had among Jews and Gentiles respectively. If any man was ever entitled to speak despairingly of the conversion of the Jews, it was he. He had seen, and suffered more from their unbelief and hostility to the truth, from their false professions, too, than any man has ever since had opportunity to do. His treatment at their hands, in return for all his love to them, was only less cruel than was that of his Master. At Antioch they "spake against him, contradicting and blaspheming." At Lystra they stoned him, and bore him out of the city, supposing he had been dead; and at Corinth "they opposed themselves, and blasphemed, insomuch that he shook his raiment, and said unto them, Your blood be upon your own heads: I am clean. From henceforth I will go unto the Gentiles." And he did go unto the Gentiles; that was his peculiar vocation, and he followed it; and the hostility of the Jews constrained him probably to follow it sooner and more exclusively than he would otherwise have done;—but did he therefore regard the conversion of his kinsmen as hopeless? Did he allow his own individual experience, or the feelings of disappointment, perhaps irritation, to which that had given rise, to affect his views in regard to a great question of duty? or even as to the hopefulness of success? No. Let the words in the passage before us supply the answer. Though he could no longer personally labour among the Jews, others could; though he could no longer labour, he could pray. And

this prayer of his, that "Israel may be saved," standing where it does in his epistle to the Christians at Rome, may, we think, itself supply an answer to all the objections that can be urged, why we should not go and do likewise. It is said, for instance,

1. That the unbelief of the Jews is the subject of Divine decree, and that the attempt to interfere with that decree is vain. Unquestionably such is the fact, and the apostle had just closed a very elaborate argument (ch. ix.) on the high topic of predestination. He had not only admitted, but asserted the mysterious truth : he had asserted it, in all its breadth of application to Gentiles and Jews alike ; and while asserting it as a truth, he had at the same time confessed his inability to comprehend it, or yet to answer all the objections which it is fruitful to suggest, when occasion of objecting is sought ; but did he, therefore, feel himself thrown loose from the obligations of affection and duty ? Because he could not understand what was mysterious, did he take advantage of his incapacity, to excuse himself from responsibility in respect of that which was plain ? On the contrary, his love to Israel would seem to have acquired a deeper glow of intensity from the contemplation ; he knew that there was no decree respecting them more than there is respecting every person and everything in the world,—none that ought in the least to interfere with the freedom of human thought, and energy, and effort,—with the confidence of believing prayer ;—the improvement which he makes of the doctrine is that which you find in the text. " It is altogether worthy of notice," says Chalmers in his exposition of this passage, " that in the present instance, the preordination of the Creator did

not supersede the prayers of the creature ; and that he who saw the farthest into the counsels of the Divinity above, saw nothing there which should affect either the diligence or the devotions of any humble worshipper below. We believe that there *are* some men with loftier reach of intellect than their fellows, who can discern the harmony between these two things, or how it is that the seat of the Eternal might be assailed with prayer, on a matter whereabout the purposes of the Eternal have been unalterably fixed from the foundation of the world. They can perceive that either the prayer, or the performance of man is but a step in that vast progression which connects his final destiny with the first purposes of God ; and that being as indispensable a step as any single link is to the continuity of the whole chain, it must be made sure, else we shall never arrive at the right or prosperous termination. *There be a few* who can clearly discern the adjustments of this seeming difficulty ; but for these there are many who, should they attempt to resolve, would sink under it as a mystery of all others the most hopeless and impracticable. To these we would say, that they should quit the arduous speculation, and keep by the obvious duty,—taking their lesson from Paul, who, though just alighted from the daring ascents which he had made among the past ordinations of the Godhead, forthwith busies himself among the plain and the present duties of the humble Christian ; and so makes it palpable to the Church throughout all ages, that however deep or hard to be understood his article of predestination may be, there is nothing in it which should hinder performance—there is nothing in it which should hinder prayer.”

The same objection, if of any force in reference to the conversion of the Jews, would be of equal force, in reference to the conversion of the Gentiles—yea, it would hinder every individual man from seeking his own ! If, again,

2. It be objected, "That besides the mystery of an indefinite unknown decree, there is a greater mystery of a distinct and undoubted sentence,—a sentence of rejection passed and published against the Jews,"—the answer is, If there be, the Apostle Paul did not know it,—yea, rather, he knew and declared the opposite, chap. xi. 1, "I say then, Hath God cast away his people ? God forbid !" —He then appeals to himself, to his own conversion, as a living evidence of the contrary : (ver. 1), "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew," else he would not have chosen and called me ! There might be few "who believed the report of the Gospel, to whom the arm of the Lord was revealed ;" but that was not peculiar to the Jews. There were few among the Gentiles, likewise : they were but a little flock when put together ; and though few, comparatively, yet not so few as might be thought,—for "Wot ye not what the Scripture saith of Elias ? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars ; and I am left alone, and they seek my life. But what saith the answer of God unto him ? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also,"—the time when Jewish unbelief and depravity seemed at their height,—"there is a remnant according to the election of grace." And

that remnant has never since been cut off, it exists still, it is only "*in part* that blindness is happened to Israel." If again,

(3.) It be said, "That it is not by means, but by miracles that the Jews are to be converted," we answer, (without presuming to say what may be the purpose of God in reference to the agency which he shall see fit to employ,) that miracles never did and never will convert any man; that if miracles had had any such inherent efficacy, there would not have been such a thing as Jewish unbelief at all, and Bethsaida, Capernaum, and Jerusalem, where the Son of God dwelt, and "wherein most of his mighty works were done, would have remained until this day." "If they hear not Moses and the prophets," said he, "neither will they be persuaded though one rose from the dead." Neither were they, when the experiment was tried, when he the Saviour rose; neither will they yet be, though he should return again, and appear a second time;—even though convinced, they might, they would be unpersuaded still. It is of ordinary means alone, that the apostle speaks in the passage before us, and the very same means which we are wont to use for the conversion of the Gentiles,—which derive their efficacy from the power of the Holy Spirit, "mighty through God;" (ver. 13,) "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" And who are to send them but we who have seen upon the mountains the beautiful feet of God's

messengers, who have received the glad tidings of good things ourselves? for (chap. xi. 30,) "As ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy,"—on very purpose, as it were, that ye might have the opportunity of repaying the debt which you owe them, and repaying it in kind, for "salvation is of the Jews!"

The entire testimony of Scripture is, we apprehend, in unison with the doctrine of Paul as thus stated; but we forbear further quotation. The subject will fall to be discussed at length in the next Lecture but one of this series, on "The best means for effecting the conversion of the Jews." Our only object now is, to get rid of the objection.

(4.) If once more it be said, "The time is not come; the time that the Lord's house should be built,"—and this is often said,—the objection even assumes the aspect of piety, of a tender care lest we interfere with the providence of God; we answer,—*First*, That it is an objection which no one has a right to make; for what do we, what does any man know "of the times and seasons which the Father hath retained in his own power?" *Next*: That for anything we know to the contrary, it may be the very time,—it is at all events, eighteen centuries nearer than when Paul laboured and prayed for it,—and deep, surely, is the responsibility which we incur, if we act on a mere hypothesis which may turn out to be false. *Next*: That we know as little about the time when "the fulness of the Gentiles is to come in,"—when our own land, e. g., is to be thoroughly Christianized,—which, alas!

it is not now! And, *finally*: That even supposing the time for the conversion of the Jews as a nation has not come,—that according to the sacred calendar of prophecy, it could be made clearly out, that it is not to arrive for several centuries, (and on this point the best interpreters of prophecy are not agreed,) does that show that the present is not the proper time for the conversion of individuals?—that though the temple may not be built in our day, or by our hands, there is nothing to do in the way of preparing for it?—no materials to collect, no willing offerings to consecrate, no prayers to put into exercise? No; it is always the time to be labouring and praying for the conversion of individuals, both Jew and Gentile; souls are ever precious, ever perishing; the blood of Christ is always the same, to cleanse from sins, “to cleanse the inhabitants of Jerusalem;” and the Holy Spirit is ever near to regenerate and sanctify. “Behold, now is the accepted time; behold, now is the day of salvation.”

Let me only further add, on this part of the subject, that the futility of these objections has been proved by *experience*! Those efforts which have been made, in recent times, for the conversion of the Jews, have not issued in failure,—not always, not even generally;—they have been attended with a large measure of undoubted success. The details I cannot stay to record at length; but there is one general statement which has been made, I believe, on good authority, and which, if true, ought to be decisive, viz., that in proportion to their numbers, there have been as many converts from among the Jews, as there have been from among the Heathen, if not more:—at all events, there has been more than

enough of real undoubted conversion to put down the injurious allegation, that all past efforts have issued in complete failure ! Let me quote a very brief summary of facts which go to prove this : “ In the Hebrew Episcopal Chapel in London, there have been baptized since its erection, nearly 300 individuals, eighty-five of whom were adults. During the year 1825, there were 100 baptisms at Berlin itself, two of whom were rabbies who had travelled from Russian-Poland, 1,200 miles, in search of Christianity ;—700 baptisms in fifteen years. In the prison of the arsenal at Constantinople, there were lately two baptized Jews persecuted by the Turks, at the instigation of their Jewish brethren, to such an incredible extent, that death in comparison of the cruelties exercised towards them, would have been invested with little terror, and yet they remained steadfast in the profession of the Christian faith. There is no considerable town of Germany in which some baptized Jews may not be found ; and in Poland, during the last ten years, fifteen at an average have been baptized annually. There is one peculiar feature besides, in Jewish conversions, not to be overlooked. Men of cultivated understandings and great learning among the Jews have embraced Christianity. There are at present eight or ten ministers, and one Bishop of the Church of England, of the natural seed of Abraham. Among the Lutheran and Reformed clergy on the Continent not a few : besides many physicians and lawyers, there are five professors and two lecturers in the University of Breslaw ; five professors in Halle ; in Petersburg, a professor of medicine ; in Warsaw, Dr. Leo, one of the most celebrated physicians ; in Erlangen, Dr. Stahl ; in Amsterdam, Dr. Capadose

(whose narrative of his conversion is so widely and deservedly known) ; and in Berlin, the famous historian, Dr. Neander ; all of them converts from Judaism." Of the forty-nine missionaries and agents in Europe and the East, employed by the London Society, twenty-four are Christian Jews ; and of the eight agents already sent forth by the Church of Scotland, three are Jews. There is no doubt that among Jewish converts, there have been backsliders ; that some have made shipwreck miserably of faith and of good conscience ;—but that is no more than may be said of Gentile converts, whether abroad or at home ; the number of such cases of apostasy has, on the whole, been wonderfully small ; and though it had been much larger than it is, it would have afforded no reason for our applying a rule to them which we could not bear to have applied to ourselves,—which the Saviour of the world never acted on, which the whole spirit of his Gospel disowns. "Errors of judgment, deception, by false pretences, may teach us the duty of being more cautious and prayerful, and of trying other measures ; but that is all !"

Having thus endeavoured to clear away *objections*, and to establish my first proposition, that "in this work we have as much encouragement as in any other of a like kind," as much as we need, or ought to require, your time will only allow me to say a very few words on the second and supplementary proposition which I announced, viz., that there are encouragements *peculiar* to this work, over and above, even as there are peculiar claims which Israel has to plead.

1. One of these is, that whether we succeed in this work or not, a special blessing is promised to rest on those who

make the attempt. God said to Jacob, "Cursed be every one that curseth thee, and blessed be he that blesseth thee." And even the unhappy Balaam was constrained to re-echo the benediction. The history of the Jews, the prosperity or adversity of the surrounding nations, and of the nations of the earth, according as they were kind or cruel to them, amply testify to the truth of the oft-repeated declaration. Even the infidel Frederick of Prussia had the sagacity to remark, "I have learned by the experience of ages, that no man ever touched that people but he smarted for it." And, *spiritually*, it is a blessed thing to be concerned for the good of Israel, as ye yourselves may know; there is no surer mark of sympathy with the mind of God; there is no higher, holier exercise of benevolence, of love to man. "Pray for the peace of Jerusalem; they shall prosper that love thee."

2. There are peculiarly strong grounds for believing that we shall succeed, that, at all events, whether by our instrumentality or no, the time of ingathering is at hand. Not to speak of individual instances of success, there are signs and symptoms manifold, which seem to indicate a speedy breaking down of the middle wall of partition, of prejudice, which has so long kept Jews and Gentiles asunder. The work, in fact, is already to a great extent done. Mutual dislike has almost vanished in many places, in consequence of the interchange of acts of kindness; access to the Jewish mind in most countries is readily obtained,—a spirit of inquiry, (sometimes, indeed, as among the disciples of Mendelssohn, tending to Infidelity, but still of inquiry,) has been awakened among the Jewish people; and were it not for fear of their brethren on the one hand, and distrust of Christians on

the other, it is believed that multitudes, of whom we now hear nothing, would openly avow their change of mind. In perfect harmony with these symptoms are the intimations of the prophetic word, which all seem to indicate, that as the sufferings of the Jewish people have been peculiarly heavy and protracted, so there are special favours in reserve for them, and the year of their jubilee is at hand,—that, “according to the days wherein they have been afflicted, and the years wherein they have seen evil, so the Lord will make them glad.” And Providence, in all its great movements, is silently, but significantly, pointing to the same issue,—pointing in particular to the recovery of their own much-loved land, usurped and alienated long, but still their own,—as their place of refuge and resort,—where, as in the day of Pentecost, and peradventure in connexion with a like blessed consummation,—they shall simultaneously assemble, and dwell “out of every nation under heaven.” *There is* an impression abroad, over all spirits, resembling that which preceded the advent of the Saviour, and resting on similar grounds, that now again, as then, “the fulness of the time has come.”

Finally. The crowning encouragement of all, especially to those who have been wont to regard Gentile missions as having the preferable or the exclusive claim upon them, is,—that by helping on the conversion of the Jews we do most effectually promote the conversion of the Gentiles also. Native agency is now generally recognised as the best, for missionary labour, the cheapest, the most suitable, the most easily and rapidly multiplied; and so it is, as compared with the agency of foreigners, men of “a strange speech and of

a hard language," of a colour and constitution unlike those of the people among whom they labour. But there is another kind of agency which we have reason to believe will be found better still, that of Christian Jews, or Jewish Christians,—of men, who already know almost every language, as they inhabit every clime,—who have in most cases the learning both sacred and profane, which native idolaters have not; who as a people are distinguished by their intellectual ability; whose wealth and consequent influence is unbounded, (the commercial destinies of Europe having sometimes depended on the will of a single family, of that despised and afflicted race,) and who only need therefore to have the "veil lifted off, from their eyes in reading the Old Testament," to become the ready-made, accomplished expositors of the New, who only need to get a sight of Christ, as Paul did, to become in many instances, Pauls themselves. Were the Jews converted, the world would at once be *supplied* with missionaries, "an army of living men exceeding great." The very spectacle of their conversion would be like a new *revelation* to the world;—and then might we not expect the prediction of Zechariah to receive a literal accomplishment, that "many people, and strong nations, shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord, that men of *all* languages of the nations, shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you?"

This, in truth, is the very expectation which the Church of Christ is warranted to entertain, which in these chapters the inspired apostle unfolds. "Their fall and diminution have been the riches of the Gentiles, how

much more their fulness?"—"the casting away of them has been the reconciling of the world," their reception back again shall be as "life from the dead;" the "good olive-tree of the Church" will be stunted and feeble till they, "the natural branches, are grafted in again;"—when "the fulness," or multitude, of the Gentiles has come in, i. e., the people whom God revealed his purpose to "take out of the Gentiles for his name," (and whose number, for aught we know, is already nearly completed,) *then* "the blindness which has happened to Israel" shall be cleared away. "And so all Israel shall be saved,"—and in them, as "the seed of Abraham," "whose are the fathers, and of whom, as concerning the flesh, Christ came," shall the old prophecy be fulfilled, that "all the families of the earth shall be blessed!" Need we wonder the apostle winds up the wondrous narrative, of Israel's former and future glory, of her sin and punishment and pardon, of our debt to her, and of her debt, yet undischarged, to us,—she our benefactor, we hers, and she the world's,—by giving utterance to this sublime apostrophe, "O, the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!"

LECTURE VII.

THE OBLIGATIONS OF CHRISTIANS TO LABOUR FOR THE CONVERSION OF THE JEWS.

BY THE REV. H. F. BURDER, D.D.,
OF HACKNEY.

ROMANS XI. 30, 31.

“For as ye in times past have not believed God, yet have now obtained mercy through their unbelief : even so have these also now not believed, that through your mercy they also may obtain mercy.”

IF the auditory before which I have now to plead the cause of the house of Israel, were labouring under vulgar prejudices against the Jewish people, I might deem it necessary to attempt to conciliate their kindly feelings and benignant sympathies, in favour of the nation which has too often been treated with contempt. Such prejudices, however, prevalent as they still are, I will not impute to the assembly of Christian friends now convened. The associations of thought with this ancient and inte-

resting people, which are cherished in *your* minds, my brethren, are such, I trust, as are suggested by a familiar acquaintance with the sacred oracles. In those faithful records you trace the origin of this peculiar people to the most renowned of all the patriarchs, "the friend of God," the father of the faithful. You find their history spreading over a period approaching a duration of four thousand years, embracing the most signal and stupendous of Divine interpositions, and enrolling in its annals a glorious succession of prophets, historians, and poets, gifted not with imaginary but with real inspiration, and bearing their predictive testimony to him who in the fulness of the time arose out of the stem of Jesse and the root of David, whose name is "Wonderful, Counsellor, the Mighty God, the Father of the everlasting age, the Prince of peace."

Dark, however, and dreary has been for many ages, and is still, the condition of this singular people. Dispersed they still are over almost all countries, dwelling, to a great degree, "alone, and not reckoned among the nations;" looking still with vain and delusive hope for the advent of Messiah the Prince; reading the Scriptures of the Old Testament with a veil upon their minds, and closing their eyes against the light and evidence of the glorious Gospel.

Let, then, our prayers continually ascend up to the God of Abraham, that the veil may be removed, and that they may discern and acknowledge him whom their fathers crucified to be their Lord and Christ. May the blessed Spirit of truth and grace now enable us clearly to perceive, and deeply to feel, "Our obligations to

labour for the conversion of the Jews." That we may take first the lowest, yet the widest ground, let me endeavour to exhibit,

I. The obligations to labour for the conversion of the Jews, *as a part of the human family.*

"Go ye into all the world," said our ascending Saviour, "and preach the Gospel to every creature." Is there any intimation which would authorize us to append to this commission the limiting and interdicting words, "with the exception of the Jews?" It is true that they rejected and crucified the Lord of Glory. But are we under the painful necessity of concluding, that in consequence of their enormous and atrocious guilt, they are excluded from that commission of grace and mercy? So far from the least inclination to pass a sentence of exclusion was the compassionate Saviour, that, before he left our world, he expressly enjoined upon his apostles, that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem;" and how distinctly and correctly the apostles understood their Lord's intention is sufficiently apparent from the records of the day of Pentecost. Those intrepid witnesses of the resurrection and ascension of their Lord did not hesitate, indeed, to charge upon the inhabitants of Jerusalem the awful guilt of having crucified and slain David's Son and Lord; yet when pricked in their hearts with pungent anguish, they exclaimed, "Men and brethren, what shall we do? the Apostle Peter said to them: Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children. Then they that

gladly received his word were baptized ; and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostle's doctrine and fellowship." Thus commenced the Christian Church, formed, not in part, but altogether of *Jewish* converts. What a glorious beginning at Jerusalem ; to the joy of the heart of our enthroned Redeemer ! Has there ever been poured out upon the *Gentile* world such an effusion of the Holy Spirit as was then poured out at Jerusalem on the seed of Abraham ?

And what was afterwards the conduct of that ambassador of Christ, who may be pronounced the greatest of the apostles, in regard to the abundance of his revelations, the extent of his labours, and the splendour of his triumphs ? Although the apostle of the *Gentiles*, yet, wherever he opened his commission, he took his station *first* in a synagogue of the Jews, if a synagogue was to be found, and afterwards addressed himself to the Gentiles. Here, then, my brethren, is *our* authority, and *our* encouragement to preach the Gospel to the Jews. Can you doubt that in thus fulfilling the commission of his Lord, the Apostle Paul acted under a strong sense of obligation ? Can you doubt whether the obligation which rested upon *him* rests also upon *us* ? And if the apostles, aiming at the conversion of the Jews, began their efforts at Jerusalem, ought not we, in pursuing the same grand object, to begin *our* labours in Britain, and in the very heart of Britain—our own great metropolis ? Are not the Jews in England a component part of the subjects of our own empire ? Do they not profess allegiance to the British crown ? Are they not contributors to Britain's wealth

and prosperity? As fellow-subjects, do we not owe them much good will? On Christian principles, do we not owe them our best and kindest wishes, our best and kindest efforts to bring them to the faith of Christ, that they may be "fellow-citizens with the saints and of the household of God, built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

We admit, we feel, we act under the obligation to send the Gospel to the Heathen; but can we maintain any consistency of principle or conduct, or attempt any justification of ourselves, either before God or before man, if we admit not, if we feel not at least in an equal degree, the obligation to labour for the conversion of the Jews?

Let me direct your thoughts,

Secondly, To the debt we owe to the Jews, *for the benefits which we ourselves have received from their ancestors.*

There was established with their great progenitor, a covenant, in which we ourselves, if partakers of the true faith, are comprehended. "In thee," said Jehovah to Abraham, "shall all nations be blessed." "So then," argues the apostle, "they who are of faith are blessed with faithful Abraham," who, in a spiritual sense, is designated "the father of us all;" and thus "the blessing of Abraham comes on us Gentiles, through Jesus Christ, that we may receive the promise of the Spirit through faith, being the children of God, by faith in Christ Jesus. And if Christ's, then are we Abraham's seed, and heirs according to the promise."

Now consider, dear brethren, under what an amount of obligation we lie, what a debt of gratitude we owe, to the

living representatives of *their* patriarchal ancestors, and, in the sense explained, of *our own*. Can we be unwilling to admit the obligation, or unconscious of any glow of gratitude, impelling to some kindly and practical expression? How natural and how lovely was the feeling evinced by David, when, the Lord having delivered him from the hand of his enemies, he said, "Is there yet any of the house of Saul, that I may show him kindness for Jonathan's sake?" Ought we not thus to feel towards the house of Israel, in this the day of their adversity and depression?

And there is an interest in our father Abraham which even his own descendants do not feel, which it is our hearts' desire and prayer that they *may* feel, and even feel with an intensity of gratitude and delight surpassing our own. Hear the benignant apostle, pouring out his heart's desire "for his brethren, his kinsmen, according to the flesh; who," said he, "are Israelites; to whom pertain the adoption and the glory and the covenants, and the giving of the law and the promises: whose are the fathers; and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." Yes; it was the crowning glory of the Jewish nation, that from them, as to his human nature, sprang the true Messiah, "the seed of the woman," the son of David, who, as to his Divine nature, is "God over all, blessed for evermore." As such, may the house of Jacob be prepared to receive him, to trust in him, and to obey him! And if, in heaven, saints redeemed by his precious blood sing a song of ecstatic praise and ardent love, transcending that which even unsinning seraphs 'uplift to his honour, what must be the love and gratitude of redeemed Israelites?

If we Gentiles claim, by reason of the humanity of the Son of God, a nearer affinity to him than angels can boast, what must be the thrilling nearness of the tribes of Israel—of the tribe of Judah?

And think, my brethren, how much we owe them, on the score of Divine revelation. Of Moses it is said by Stephen, "He received the lively oracles to give unto us;" and from the days of Moses to the days of Malachi, "Holy men of God spake and wrote as they were moved by the Holy Ghost." "All Scripture was given by inspiration of God." How immense then is the debt of gratitude which we owe to the writers of the holy volume, who faithfully discharged their high and sacred trust! Think what we owe to the inspired historian of the creation, of the first ages of the world, and of the promulgation of the holy law! What do we not owe to the incomparable Psalmist of Israel, for those songs of Zion which, with marvellous adaptation, meet every changeful feeling of the heart, and cheer us on, in every stage of our earthly pilgrimage, and will not be obsolete or forgotten, even among the new songs of the New Jerusalem! What do we not owe to the sublime Isaiah for the Gospel of the Old Testament; to the dauntless Daniel, the man greatly beloved of heaven, who was intrusted with the unsealed roll of future destinies; and to the other holy prophets who were honoured as witnesses for God, to bear their successive testimony to the approach of Him who, at length, came to be "a light to lighten the Gentiles, and the glory of his people Israel."

And have not the Jewish people been the faithful conservators and guardians of the Old Testament Scriptures? "Unto them," says the apostle, "were com-

mitted the oracles of God." Does the apostle insinuate the slightest doubt as to the fidelity of their transmission? Neither does he nor his Lord. The Saviour himself gives his sanction and authority to the books of Scripture which had been received into the Jewish canon, and which were read by himself and his apostles in the various synagogues of the Jews. "These are the words," said Jesus, "which I spake unto you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." "Search the Scriptures, for in them ye think ye have eternal life; and these are they which testify of me." How great then is the obligation under which we are laid to the Jewish people, for preserving and transmitting, in all their purity and genuineness, the books of inspiration!

And do we not owe to them still more than even this? Were not the *apostles* of our Lord and Saviour of the Jewish nation? Do we not owe to them and to the evangelists, as the penmen of the Holy Spirit, the books of the New Testament, containing the full and entire conveyance of the glorious Gospel of the grace of God, and the complete revelation of his mind and will? Do we not owe to them, under the agency of the Holy Spirit, the establishment and propagation of Christianity in the world? and are we not thus indebted to them for our churches, our privileges, and our hopes for immortality?

But have Christians acted towards the Jewish people, under a grateful impression of the benefits they have received? How was it during many of the ages which are past? Century after century the Jews were oppressed, persecuted, and harassed by every form of

exaction, outrage, and barbarity. England, France, Germany, Italy, Spain, Portugal, and many other countries, have been the scene of their protracted sufferings. Do we not owe to them, then, ample compensation for injuries so great? and how can we attempt that compensation so efficiently or availably, as by endeavouring to bring them into the fold of the good Shepherd, who giveth to his sheep eternal life, and who has said of his flock, "they shall never perish; neither shall any one pluck them out of my hand?"

Let me place before you—

Thirdly, The obligation to labour for the conversion of the Jews, arising from *our persuasion of the guilt which they are contracting by their rejection of Christ*. We are alive to the claims of the Heathen. We pity their ignorance, their wretchedness, and their guilt. Even they, affirms the apostle, are "without excuse," because they overlook and disregard the evidences of Jehovah's power, and Godhead, which are visible on the face of nature, and thus wilfully reject the light they have. On this ground the apostle asserts, that "as many as have sinned without law," that is, without the written law, "shall perish without law;" having sinned against the law of their own conscience, and their own heart, and having fallen far short even of their own defective standard. Should not, then, our compassion be still more powerfully moved by a contemplation of the fearful responsibility of the Jewish nation? Oh that *they* would consider, and that *we* ourselves might consider more deeply and feelingly the solemn and spirit-stirring words of the venerable Simeon, when taking up the infant Jesus in his arms, he said, "Behold, this child is

set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against ; that the thoughts of many hearts may be revealed." "Every Jew when Christ came," says an acute writer, "had the alternative placed before him, to fall by unbelief, or to rise by faith. And wherever Christ is preached, the same result follows, as to every individual. Let no one suppose, whether Jew or Gentile, that he can reject the Gospel through Infidelity, or neglect it through indifference, and remain irresponsible. He that will not rise, through the appointed Redeemer, must fall under his sentence as a judge." Never has there been such a test of the moral state of the heart of man, or of the spirit of obedience or disobedience to God, as the reception or the rejection of the Lord Jesus Christ.

What are we to think of the moral state of the Infidel among ourselves, who has never studied with careful attention, with seriousness of mind, and with honesty of purpose, the oracles of God ? And what must we think of the moral state of any one of the Jewish nation, who has never entered on the study of the New Testament, never carefully compared it with the Scriptures of the Old Testament, never earnestly implored of the God of Abraham, the light and guidance of his promised Spirit, to dispel from his mind all darkness and error and prejudice, and to lead him into all truth ? Can we repress our fears, that many of them are neglecting altogether the means of instruction and conviction which God has placed within their reach ; and that they are spending their days in wilful ignorance of the character and claims of Christianity, amidst the blaze of light which is thrown around them by our New Testament, our sanctuaries, and

the living example of thousands, who reflect in their holy character and useful lives, the light of the Gospel of Christ ?

Is it not the dictate of Christian mercy ; is it not the imperative requirement of Christian benevolence, that we should endeavour, with blended kindness and faithfulness, to put them into possession of the views which we deliberately entertain of their responsibility and their guilt, and to place before them most persuasively the claims of the true Redeemer of Israel ?

Let us well consider,

Fourthly, The obligation arising out of *the disclosure of the purposes of God, to bring the Jewish people into the Church of Christ.*

I am fully aware, that it is not in predictions of the future, that we are usually to seek a guide to duty, or a directory of conduct. Over many of them there is intentionally thrown a veil of obscurity, one object of which may be to prevent any agency on the part of man, with an express design to impede their accomplishment. Disclosures, however, of the purposes of God may be given with so much clearness, and may be so obviously interwoven with intimations of our duty, as to be evidently designed for our practical guidance and encouragement. Such, if I mistake not, are the revelations which are given us of the future history and destinies of the Jews, and especially of their conversion to the Christian faith, and their full participation of the spiritual privileges which we ourselves enjoy. Such appears to me to be the character of the predictions and assurances given us by the Apostle Paul in his epistle to the Romans. In the chapter from which our text is taken, he thus writes : "I

say then, Have they (the Jewish people) stumbled that they should (utterly and finally) fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Shall it not give a new animation and a glorious revival to the Gentile Church? The apostle afterwards asserts, that "blindness *in part* is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved. As concerning the Gospel, they are enemies for your sake; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy, they also may obtain mercy."

Now, without attempting to plunge into the depths of this interesting subject, it is important to observe, that some great principles and some powerfully impelling motives are here represented by the apostle, as having a direct bearing on the conversion of the Jews. I will endeavour to state them with clearness and conciseness.

The first is, that the fall and rejection of the Jewish people, in consequence of their unbelief, are neither *total*, so as to involve without exception the entire nation; nor *final*, so as to exclude the prospect of their conversion to Christ.

2. Their rejection of the Gospel, in the first age of

Christianity, and their persecution of its propagators, was overruled for its more rapid extension among the Gentiles, so that they were gainers by the loss of the Jews.

3. A sense of the benefits thus received should urge Gentile believers, on principles of genuine benevolence and incumbent gratitude, to endeavour to impart their most valued privileges to the nation from which they were originally derived.

4. Such an attempt, instead of being visionary and hopeless, has the sanction of the Divine will, the encouragement of the Divine purpose, and the assurance of ultimate success.

5. As the blindness of Israel has never been total in its extent, we need not defer our attempts at their conversion, as if, for the present, such attempts were hopeless ; a partial success, in the conversion of individuals, having by Divine grace, been already, in numerous instances, attained.

6. The conversion of the Jews, as a nation, to the faith of Christ, is to be effected, as soon as the fulness of the Gentiles is brought into the Church. And here let me observe, that we should guard against exaggerated notions of the extent of that preparatory fulness which might induce us to place it at too remote a period. Is there sufficient reason to suppose, that even during the Millennium itself the *entire* population of the world will be truly converted to God ? If that supposition be entertained, let me ask, out of what materials, and under what circumstances, could arise that awful outbreak of wickedness which will *succeed* the Millennium, as is clearly set forth in the twentieth chapter of the Book of the Revelation ? It is enough, I conceive, to suppose that the

mass of the people, *during* the Millennium, will be real Christians. If, then, even during the Millennium, "the fulness of the Gentiles," will not consist exclusively of real Christians, much less can we suppose, that such will be the case before the commencement of that happy period. In the sense, then, intended by the apostle, will not "the fulness of the Gentiles be brought in," when Christianity shall have been fully introduced into every land, in its purity and in its power, and when, by the ample effusion of the Holy Spirit, multitudes shall have become obedient to the faith of Christ?

7. It appears to be the design of God, that through the agency of the Gentile Church, his ancient people should be converted to Christ. "As ye have obtained mercy," says the apostle in our text, "through their unbelief, even so have these not believed, that through your mercy, they also may obtain mercy." Does not this plainly intimate, that by the great mercy of God, *your* instrumentality is to be employed, and to be rendered successful in the conversion of the Jews? Can you desire, then, dear brethren, or even conceive of a greater encouragement or a more powerful incentive to enter on the labours of this blessed and benignant undertaking? "Be ye merciful, even as your Father in heaven is merciful." Think what mercy towards the seed of Abraham he must have in store, since he has placed upon record promises such as those which we read in the prophecies of Zechariah: "I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and shall mourn as one mourneth for his only son, and shall be in bitterness, as one that is in

bitterness for his first-born. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. They shall call on my name, and I will hear them. I will say, It is my people, and they shall say, The Lord is my God." Let that glorious effusion of the Holy Spirit take place, and how bliss-inspiring must be the results ! And who can estimate the efficient instrumentality of the converted Jews, in their turn, in promoting real, vital, spiritual religion among the Gentiles themselves ! "What shall the effect be," asks the apostle, "but life from the dead ?"

Such, as it appears to me, are some of the most binding and sacred obligations under which it becomes the imperative duty of all Christians, and all Christian Churches, to pray earnestly, and to labour diligently, for the conversion of the Jews.

Are they not an important and interesting part of the human family, to every division of which the Redeemer's commission extends ?

Do we not owe them a heavy and unpaid debt, for the benefits which we have received from their nation ?

Ought not our compassion to be deeply moved by the persuasion which we feel of the guilt they are contracting by their rejection of Christ ?

And has not God himself summoned and encouraged us to aim at their conversion, by the purposes which he has disclosed, and by the promises recorded in his Word ?

And now, beloved brethren, ought not all these considerations to tell, with combined and resistless force, on our consciousness of culpable neglect ? There may,

probably, be but very few of us ; perhaps there may not be any, who, on examining themselves by the principles which I have now laid down, and supported by the Word of God, can lay their hand upon their heart, and say, “ Verily, *I* am not guilty concerning my brother.” Ought we not to humble ourselves before God, and with grief and self-abasement to acknowledge our culpable omission and neglect of incumbent and imperative duties, towards our brethren of the house of Israel ? Let, then, the painful consciousness of past negligence urge us now to prompt to liberal, to vigorous, and to prayerful exertions, to promote an object so momentous in itself, so accordant with the will of God, and so calculated to bring relief to our own self-upbraiding hearts ?

I rejoice that the basis of an efficient co-operation in this good work has been recently laid in a union of Christians and of Christian ministers, firmly attached to the grand essentials of our most holy faith.

Feeling that we are one in our glorious and exalted Saviour, let us take solace and delight in the thought, that in the one ample fold of the one great and good Shepherd, “ there is neither Greek nor Jew, circumcision nor uncircumcision, bond nor free, but Christ is all and in all.” And, now, to the loved and glorious name of Him who loved us and gave himself for us ; to the Father of mercies, the Giver of the unspeakable gift ; and to the Holy Spirit, the Sanctifier, be equal honour and glory and power, now and for ever. Amen.

LECTURE VIII.

THE BEST MEANS FOR EFFECTING THE CONVERSION OF THE JEWS.

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1 COR. IX. 20.

*“And unto the Jews I became as a Jew, that I might
gain the Jews.”*

If these memorable words of Paul do not suggest “the best means for effecting the conversion of the Jews,” they at least exhibit the true spirit in which all measures should be conducted tending to the accomplishment of that expected and divinely predicted event. It is not contended, indeed, that Gentile believers, who have never been subject to the law of Moses, are to symbolize with the Jews in their peculiar rites, with a view to gain them over to the faith of Christ;—all that can be contended for is, that the temper which Paul displayed in dealing with Jews and Gentiles should be fully carried out by us, in all our efforts to bring the subjects of God’s ancient

covenant to a participation in the promises made to the patriarchs of their nation.

We cannot look forward with reasonable hope to the conversion of the seed of Abraham, unless Gentile prejudice in every form is relinquished, and Jews themselves are brought to feel that Gentile Christians are animated towards them with sentiments of pure benevolence.

I think it very important, in venturing to suggest plans for the conversion of the Jewish nation, to remind my Christian brethren, that some prevailing impressions must be surrendered, if we are to look for any great result from the efforts which are now employed. I refer to a certain kind of vague feeling, everywhere obtaining in Christian circles, that Jewish unbelief will never be subdued except by some intervention of miraculous agency, and that no Christian endeavours will issue in their salvation until certain chronological epochs in their history have been reached. While such feelings as these obtain in the Christian world, it is obvious that its energies will be too feeble,—too little animated by faith, to tell extensively upon the spiritual condition of the Jews.

I would venture to beseech my brethren in Christ, to reconsider impressions, which I sincerely believe to be founded in error and mistake. Upon what plain induction of Scripture can it be shown, that the Jews are to be converted by miracle? I have sought to enlighten my mind on this subject by a patient examination of “the lively oracles,” and I give it as my deliberate opinion, that miracles are not to be looked for in the conversion of the Jews; and that to suspend efforts for their salvation till a new series of supernatural phenomena shall have arisen in their history, is to prove recreant to the first

principles of the apostolic commission, and to anticipate aids in converting the Jewish people, which we are nowhere warranted to expect.

Equally doubtful is the feeling of those, who would postpone exertions for the now scattered tribes of Israel until some expected period of Divine visitation shall have arrived,—until certain prophetic epochs in their history have been filled up. To those who may be indefinitely influenced by such prophetic calculations, I would propose the simple question,—“Were the inspired apostles of our Lord ever hindered in their efforts for the salvation of their countrymen by any such considerations? Did they, who better understood the bearings of prophecy than any of us, sit down in despair of the salvation of their brethren, because they were looking for the fulfilment of certain predictions preparatory to this great event?” The reasonings of Paul with the Jews in their synagogues, his earnest appeals to them in the Epistle to the Romans, and the specific bearing of his argument addressed to them in his Epistle to the Hebrews, distinctly show, that he saw nothing in their case to induce him to suspend present and vigorous effort for their conversion to the faith of the Messiah.

I should be less disposed to notice the prejudices just referred to, if I were not painfully convinced, that they have operated most formidably in repressing any great and general sympathy on behalf of the Jews. They have generated the preposterous feeling, that *their* case is one distinct from that of all others; and that means employed for their salvation are not likely to be crowned with the same results as those put forth on behalf of Gentile sinners.

I ask, my brethren, whether we have not been all, more or less, conscious of the influence of these baneful prejudices? Whether, when certain disappointments have taken place in the efforts put forth by Christians on behalf of the Jews, we have not fallen back upon our unhappy speculations, and said, at least, in our hearts, "Ah! the time is not yet come for the conversion of God's ancient people?" What but this very prejudice has led Christians to dwell with so much bitterness of feeling upon the manifest hypocrisy of some of the Jewish nation who have practised upon the credulity of Christians, and who have shown that the root of the matter was not in them?

We must aim, brethren, to create a new sentiment in the Churches of Christ on this head;—to convince all our fellow-Christians, that the Jews have an immediate, a paramount, an undisputed claim upon our benevolent sympathy;—that duty is not suspended upon miraculous intervention, or upon prophetic calculations;—that united, enlightened, persevering, Christian efforts, on behalf of the Jews, are as hopeful as any others that may be put forth by the Christian Church;—and that gratitude, in its most powerful forms, demands of all Gentile believers that they should consult, and combine, and labour, and pray, for the conversion of a people to whom they are indebted for their most sacred privileges.

If we could once succeed in removing that feeling of doubt from the public mind in reference to the case of the Jews, which I am sure obtains, we might then expect to see a scale of operations commenced commensurate with the grand object at which we aim. Hitherto, our efforts have been altogether disproportioned to the real magnitude and difficulty of the case; and instead of being

surprised that the results have been so slender, we may wonder rather that God should have seen fit to smile so largely on efforts so utterly below the real demands which press upon the Gentile Church, in reference to the seed of Abraham. Most firmly do I believe, that if as little had been done to save any equal portion of the human race, the result would have been quite as discouraging as that of the Jews. Unless a new feeling shall spring up among us in reference to that neglected people, we can never hope to see the aspects of their condition in any considerable degree meliorated. So long as we are satisfied in waiting for events, instead of seeking to create them, the Jews will remain in their unbelief, and the guilt of all their misery and impenitence will lie at the door of the Gentile Church.

In venturing, then, to throw out some hints as to "the best means for effecting the conversion of the Jews," I shall proceed upon the principle, that Christians are to lay aside their notions of miracles as necessary to the accomplishment of this undertaking, and that they are not to suspend exertions for their salvation upon any problematical 'interpretations of unfulfilled prophecy. Unless we can get rid of these difficulties, and the Jews are to be viewed as equally within the scope of Christian means as any other class of sinners in our fallen world, I have no hope that the best suggestions would tell with effect upon the *vis inertiae* of the public mind.

I. IN AIMING TO CONVERT THE JEWS TO THE FAITH OF JESUS OF NAZARETH, WE MUST ENDEAVOUR IN ALL OUR INTERCOURSE WITH THEM TO DISABUSE THEM OF CERTAIN PRELIMINARY PREJUDICES.

They have a feeling, very strong upon their minds,

that they are objects of dislike and suspicion to Gentile nations. And, alas ! the treatment, both social and political, which they have realized in most of the countries in which they have sojourned, has afforded but too much encouragement to this antagonist feeling. If Christians would entertain reasonable hope of benefiting the Jews, and of securing, on their part, a calm consideration of the arguments by which they have been led to believe that Jesus of Nazareth is that prophet like unto Moses, whom they were commanded to hear, they must take pains to convince the Jews that they are no parties to their oppression and degradation ; and that they have no sympathy with those who would treat them with scorn and contempt.

Nay, more, if Christians are to acquire anything like ascendancy over the Jewish mind, they must be forward to convince them that they owe a debt of gratitude to them which they can never repay ; that they regard them as the conservators of those ancient oracles which they hold to be equally dear with themselves ; that they have no selfish ends in approaching them in the character of instructors ; and that whatever may be the feelings of unbelieving Gentiles towards them, theirs are prompted by sentiments of the purest and loftiest benevolence.

I know of nothing more necessary in approaching the Jews with Christ's Gospel in our hands, than that we should fully disclaim the Christianity of the majority of Gentiles. Let us deal freely with them upon this point, and show them that as multitudes of Jews are recreant to their own avowed obligations, and give the lie to their own recognised Scriptures, so, in like manner, thousands and tens of thousands who make some general profession

of Christianity, are living, from day to day, in flagrant hostility to its acknowledged doctrines and precepts. Let us be frank with them, and tell them, that there is no more salvation for a mere nominal Christian, than for a Jew, who inveterately rejects the evidence adduced to prove that Jesus of Nazareth is the Messiah of the ancient Church. Let us approach the Jews, not in the spirit of sectarian zeal, to convert them to some given system of ecclesiastical polity, but to draw their attention to their own Scriptures, to open upon their minds the doctrines common to all sincere Christians, and above all, to deal ably and convincingly with them upon all the vital points which pertain to the doctrine of *the* true Messiah. These remarks I wish to apply not merely to our personal intercourse with the Jews, but to every written document which may be put into their hands. Let them know that we are their friends ; that we have no prejudices against them ; that we love them “for the fathers’ sakes ;” that we look upon them as a chosen and peculiar people ; and that we wish to accomplish no other object but to induce them to interpret aright their own Scriptures.

II. IN AIMING TO CONVERT THE JEWS TO THE FAITH OF JESUS OF NAZARETH, WE SHOULD BE CAREFUL NOT TO DEMAND MORE OF THEM THAN WAS REQUIRED BY INSPIRED MEN IN THE APOSTOLIC AGE.

Their attachment to certain ancient rites is religiously, not to say inveterately, strong. I do not see that we are called on to insist upon the relinquishment of those rites, so long as they are not retained as marked antagonists to the doctrine of salvation by the death of Christ. The rite, for instance, of circumcision may surely be maintained, as it was practised upon Timothy;

provided it is not held to be necessary to salvation, or in any way perverted as it was among the Galatian converts. It may be reasonably questioned, whether any Jew is called upon to relinquish circumcision as a special sign between him and the God of Israel ; though it were easy to show, that if it be put in the place of Christ, or regarded as supplementing in any way his perfect obedience, it would then become a snare to the Jewish conscience.

So far as I am acquainted with the facts of the New Testament, I should not attempt to persuade Jews to relinquish this rite. For ought we know, it was practised among all the Christians of the circumcision ; and it might be thus practised to the end of time without any let or hindrance being presented in the way of the evangelization of the Jews ;—nay, perhaps, with considerable advantage in meliorating certain prejudices which now exist against the reception of Christianity.

Not that I would desire to see a Nazarene Church set up in the midst of us, as has been contended for in a recent pamphlet written by a clergyman of the Church of England. This is evidently an *extra-scriptural* proposal ; as is manifest from the fact, that Jews and Gentiles were incorporated in the apostolic Churches. And there might be good reason to fear, that the exclusive fellowship of a Nazarene Church would foster many of those prejudices which are but too native to the Jewish mind. All I contend for is, that Christians are not called upon to frustrate their efforts for the Jews, by awakening, *in limine*, some of their most cherished prejudices. Nothing need be said to them, on the subject of circumcision, as it may or may not be practised without *detriment to the Christian cause*.

III. IN AIMING TO CONVERT THE JEWS TO THE FAITH OF JESUS OF NAZARETH, GREAT PAINS SHOULD BE TAKEN BY CHRISTIANS TO ASCERTAIN FULLY THE EXISTING STATE OF RELIGIOUS OPINION AMONG THEM.

I advocate this upon the same principle as I should advise any missionary proceeding to a Heathen nation, to make himself acquainted with the prevailing notions which obtained among the people whom it was his aim to benefit by the preaching of the Gospel. I advocate it on the same principle as I should advise one of our City Missionaries, to make himself thoroughly conversant with the particular forms which Infidelity has now assumed in our great cities. We shall only labour as those who beat the air, if we go forth on a mission to the seed of Abraham, ignorant of the existing state of opinion among them. We ought to avail ourselves of all reasonable opportunities of becoming acquainted with what they hold in common with each other, and what is matter of controversy among them. They seem to be now divided into two distinct classes,—those who encumber their ritual with a long train of unauthorized traditions, and those who seem disposed to rule themselves by the lights of their inspired oracles. To know what each class professes to believe and practise, appears to be highly important, in any enlightened and well-sustained effort to promote their spiritual improvement.

Whatever may be the labour necessary to acquire a correct knowledge of the present state of the Jews in Great Britain, must be undertaken with sufficient vigour and determination. I would have a full statistic of all the Jews in this country;—the number of their synagogues;—the average attendance at each of them;

—the proportions of the nation who attend public worship, as compared with those who neglect it ;—the social condition of this interesting people considered generally ;—but, above all, a full, accurate, and circumstantial account of the religious opinions and practices which obtain among them throughout the British dominions. If we are really to prove ourselves enlightened labourers in the Jewish vineyard, we must be well acquainted with the mental field we propose to cultivate. We must make a distinct and painstaking study of the Jewish character, in all its phases, that we may be prepared to adapt our Christian efforts to its existing peculiarities ; and may at least gain the advantage of being well acquainted with the truth or error which obtains among the class whom it is our object to benefit. I am the more anxious on this head, as I have reason to believe that many interesting controversies are being agitated among the Jews at the present moment. With those controversies we ought to be intimately conversant, if we would well understand what it is best to do to awaken the posterity of Abraham to a consideration of the things which belong to their peace.

IV. IN AIMING TO CONVERT THE JEWS TO THE FAITH OF JESUS OF NAZARETH, IT IS VITAL TO OUR SUCCESS, THAT NO UNSCRIPTURAL METHODS BE PURSUED BY US.

We may respect the national prejudices of the Jews, we may leave them in possession of any of their ancient customs not condemned by the voice of inspired men ;—but we are not at liberty to adopt plans which proceed on a compromise of great Christian principles. I will explain what I mean :—if schools should be established for the conversion of Jewish children, I am decidedly of

opinion that it would be a gross dereliction of Christian duty, to bargain with their parents or guardians to make an entire concealment of the name of Jesus, or to agree on any plan of operation which should hide from the minds of the children the numerous arguments by which it may be shown that Jesus of Nazareth is the true Messiah. Upon such a sculking method of procedure I should expect no blessing from the God of Israel. Its very caution would prove self-destructive. The Jews themselves would see through the thin disguise of such a plan, and would draw anything but a favourable conclusion of the religious animus which dictated so serious a concession, on the part of Gentile Christians, to the prejudices of the Jews. I think it very important, too, in dealing with the Jews in their present state, that care should be taken not to apply to them descriptions of their nation which do not belong to it in its unbelieving and impenitent state. I cannot but think, that some of the modes of appealing to the Jews resorted to by that class of divines who are looking for a personal reign of Messiah in the land of Judea, tend rather to *fan* the national prejudices of the Jewish nation, than to call their attention vigorously to the grand and saving peculiarities of the Christian faith.

But, above all, let Christians avoid anything like a system of modified bribery in their endeavours to draw the nation of Israel within the circle of Christian influence. Such a process is abhorrent to the native integrity of Christianity, and tends far more to produce hypocrisy than true conversion. The lure of worldly advantage must not be held forth to attract disciples to that faith whose Founder emphatically said, — “Whosoever will

be my disciple, let him take up his cross and follow me."

This salutary caution would not prevent Christians from exercising becoming sympathy with any *truly converted Jew*, who had been forsaken by his persecuting brethren for the sole reason of his attachment to the cause of Christ.

V. IN AIMING TO CONVERT THE JEWS TO THE FAITH OF JESUS OF NAZARETH, IT IS INDISPENSABLE THAT THE ARGUMENT WHICH PROVES HIM TO BE THE MESSIAH OF THE ANCIENT CHURCH SHOULD BE INSISTED ON WITH EQUAL FORCE AND FREQUENCY.

To this, I think, everything else must give place. This is THE GOSPEL to the Jews. This is the grand saving point which they profess to doubt, and which they must be convinced of, if they are to be brought over to the faith of true Christians. I cannot but express surprise that such a disproportionate attention has been paid by Christian advocates to this essential question. All who go as Evangelists among the Jews should make this the burden of their instructions ; and, in order to this, they must be well instructed themselves upon a topic which involves a vast field of difficult inquiry. It should at once, in all controversy with the Jews, be assumed, that Jesus of Nazareth is the true Messiah ; and then the whole current of ancient Scripture and admitted facts should be brought to bear upon the momentous question. I think Christians have yet to learn the full use of their own weapons in their communications with the Jews. There are many good tracts extant upon this subject ; but all I have yet seen are capable of a more direct bearing upon the peculiar condition and prejudices of the

Jewish people. The prophecies of Jacob and Daniel, simply, powerfully, and learnedly expounded, would be worth a thousand vague generalities in dealing with the case of the Jews. The fact, too, of Christ's resurrection fully demonstrated would be as effectual to silence an objecting Israelite, as to confound a blaspheming Infidel.

I have a strong impression that all minor details should be avoided, except so far as Israelites may insist upon them in our attempts to reach the Jewish mind; and that the grand truth, by the rejection of which they continue in a state of unbelief, should be pressed upon their attention with a force and frequency proportioned to its magnitude. If we can bring them to yield here, we have fairly gained them to the cause of Messiah. It is not so in other points; we might vanquish them in argument, and their impenitence might still remain. But convince them only that He who died on Calvary, "and rose again on the third day according to the Scriptures," is the very personage of whom their prophets spake, and they are for ever subdued to the faith of the crucified ONE. In all discourses and tracts addressed to the seed of Abraham, this should be the burden of our message. No minor or collateral topics should usurp its place. If they are introduced at all, it should be to give effect to the arguments which prove that "the son of Joseph and Mary" was "the Holy One of God."

VI. IN AIMING TO CONVERT THE JEWS TO THE FAITH OF JESUS OF NAZARETH, WE SHOULD ENDEAVOUR TO PROMOTE AMONG THEM THE DILIGENT PERUSAL OF THEIR OWN SCRIPTURES.

That there are Jews who "search the Scriptures" may

be readily believed, though the veil of darkness still remains upon their minds ; but I am credibly informed that the mass of Hebrews in this country live in total neglect of their sacred books, and that multitudes of Jewish families are to be found without a single copy of the Old Testament Scriptures. It would surely be a well-directed measure of Christian zeal, to commence a specific effort for the purpose of rousing attention among the children of Abraham to the Jewish oracles. There might be great difficulties to surmount in the progress of such an undertaking ; but I cannot believe that it would be without beneficial results, if commenced and carried on in the spirit of forbearance and love. In many instances, on the Continent of Europe, the agents of the Bible Society have found the Israelites disposed to receive and to examine the Hebrew Scriptures ; and why should it be rashly concluded that similar effects would not follow the adoption of some energetic and well-adjusted plan for the accomplishment of the same grand object in our own country ? If to this could be added meetings for the express purpose of reading portions of the Old Testament Scriptures, and making such comments upon them as might tend to draw the Jewish mind to the real claims of Messiah, we might hope that thereby the benefit arising from Bible distribution would be greatly augmented. One thing is certain, that while the Jews, as a people, remain ignorant of their own Scriptures, they are not likely to have their attention directed to that Messiah of whom they so distinctly testify.

From my own observation, which I am ready to admit has been limited, I am constrained to bear this testimony, that many of those Jews engaged in traffic about the

streets of the metropolis, have no knowledge whatever of their Scriptures. On six or seven different occasions, I have taken them into my house, and found that they could neither read the Hebrew Bible, nor any other version of Holy Scripture; and except a little traditional jargon, they had no acquaintance whatever with any of the facts or doctrines pertaining to inspired truth. Surely something might be done by Christians to draw attention among them to their own accredited Scriptures. Unless we can get them to read "Moses and the prophets," how can we hope to induce them to listen to the voice of Jesus of Nazareth?

I should like also to see circulated among them, as a Tract, Paul's Epistle to the Hebrews. It is so eminently adapted to answer Jewish objections, and to remove Jewish scruples, that I should be very sanguine as to the effect it would produce, by God's blessing, if it could only be brought into contact with the minds of God's ancient people.

There ought, also, to be a series of lucid and well-written tracts upon subjects most likely to shake the prejudices and to awaken the sympathies of the Jewish nation. All hypothetical matters should be excluded from these tracts, and nothing should be admitted upon which Christians in general entertain any serious difference of opinion. In the text they should be so plain as that the most unlearned should be able to comprehend them; but they should contain notes of a strictly critical description, calculated to meet the objections which have been made to the opinions of Christians by Jews of the more erudite class. But the tone of these tracts should be pre-eminently earnest, affectionate, and persuasive. The

“hearts’ desire” of Christians for the salvation of Israel should be warmly expressed in them. They should breathe a pure and lofty feeling of disinterested benevolence. They should be founded on arguments derived from those Scriptures which the Jews profess to receive. And, above all, they should be free from every taint of sectarian feeling, lest the suspicion should be generated, that we are seeking our own things rather than those which are Jesus Christ’s. But,

VII. IN AIMING AT THE CONVERSION OF THE JEWISH NATION, WE MUST CALL IN TO OUR AID THE DEVOTIONAL RESOURCES OF THE CHRISTIAN CHURCH.

The best concerted plans, though prosecuted with the utmost zeal and energy, will prove unsuccessful if not commenced and carried on in the spirit of devout and heart-felt dependence upon the grace of the Holy Spirit. The power which is to tear asunder the veil which hides from the Jewish mind the claims of Him of Nazareth, is indisputably the power of God. No system of mere instrumentality, however much in accordance with the revealed will of heaven, will ever suffice to “turn away ungodliness from Jacob,” and to bring over the mind of God’s chosen people the spirit of genuine repentance and faith. To himself God has reserved the power by which the long-brooding unbelief of Israel is to be exchanged for melting penitence at the foot of the cross. “I will pour upon the house of David, and upon the inhabitants of Jerusalem,” said the ancient prophet of their Church, “the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness

for his first-born." Might not the Jews learn from this very prediction, that their nation was to crucify the Messiah; and that the voice of heaven to them and their children in the latter days, was a voice calling on them to the exercise of lamentation, mourning, and woe?

But whether the Jews perceive this obvious truth or not, let Christians, whose "hearts' desire and prayer to God for Israel is, that they may be saved," remember that the outpouring of God's Spirit on the Jewish nation is indispensable to their subjugation to the faith of him whom they and their fathers have consented to reject.

But I beseech you, brethren, not to mistake the tendency of these remarks. I do not wish to convey the impression, that God will withhold his Spirit, when the Gentile Church is fully roused to the two relative duties of *devoted service*, and *effectual, fervent prayer*. No, brethren, whenever the great body of spiritually-minded Christians in Great Britain and other parts of the world are combined in Christian action, and importunate supplication for the conversion of the seed of Abraham, we may then hope that "the time, yea, the set time, to favour Zion," is at hand.

I entreat that the little Christian fraternity connected with this lecture, and consisting of Christians of various denominations, would give themselves to prayer for the outpouring of God's Spirit upon their brethren of the Jewish nation. Let them seek to multiply concerts for prayer with a view to the accomplishment of this object. This will improve the tone and character of all their several efforts, while it will draw down the blessing of him who has said, "Not by might, nor by power, but by my Spirit, saith the Lord."

I have thus, brethren, offered a few very imperfect and scattered hints on the great subject allotted to me. I am deeply sensible of their elementary character ; and should be ready to sink beneath my own overwhelming impression of their unworthiness of the grand object which has called us together, did I not remember that God is often pleased to make use of the humblest means for accomplishing some of the choicest objects of his love to the human race. My heart beats warmly for the sons of Abraham ; and if any one in this assembly should be led to pity them more intensely, and to pray for them more fervently, as the result of anything that has fallen from my lips, most gladly shall I be abased, that the God of Israel may be glorified, and that the posterity of Jacob may have one more advocate in the Gentile Church.

LECTURE IX.

THE BENEFITS WHICH WILL ACCRUE TO THE
CHURCH OF CHRIST, FROM THE
CONVERSION OF THE JEWS.

BY THE REV. J. S. STAMP.

ISAIAH XLIX. 3.

*“And said unto me, Thou art my servant, O Israel,
in whom I will be glorified.”*

“WHATSOEVER things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.” “No prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.” There appears to be some moral necessity that prophecy should be surrounded with indistinctness. Man is intended by the Most High to be the humble instrument of executing the decrees of heaven, and it is a

principle of the Divine government to offer no violence to his moral agency. It is not, we confess, for man to ascertain the precise time and manner in which the predictions of heaven shall be accomplished. The revolutions of time most satisfactorily expound prophecy, but by these expositions the value of the prophetic record is in no degree diminished, inasmuch as it still answers the designs of the Great Eternal, in supporting the confidence of the faithful, in the ultimate and complete triumph of the religion of Christ ; and, although both deep and painful the struggles which for ages may take place between truth and righteousness, and iniquity and error, the victory is certain,—and the long-rejected and forgotten Saviour shall establish his kingly power and authority ; the happy economy of redemption has already proved itself to be adapted to the state and condition of man in every age, Jew or Greek, Barbarian or Scythian, bond or free ; and it is graciously designed by the wisdom and benevolence of its Author, to remain from generation to generation in undecaying vigour, associating and conducting millions of regenerated souls to life and immortality. The light of this merciful economy shall shine brighter and brighter, it shall continually enlarge the sphere of its radiance, till the Messiah, having put all enemies under his feet, and delivered up the mediatorial kingdom in its present form to the Father, shall blend in one refulgent manifestation the glory of God and the Lamb, and remain for ever in the heavenly sanctuary, the bond of our union, and the medium of our fellowship with the living God, during the blissful period of an endless duration.

It is impossible that we can advert to the future pros-

pects of the world, without contemplating the spiritual prosperity of the Jewish people, whose union with the Church of Christ, and the blessing consequent on that association, we have to consider. To the Jews pertain peculiar circumstances which relate to their country and to themselves, and which afford a striking illustration of those Scriptural predictions, that bear powerfully on the subject before us.

Their country has been, and still is, in a most astonishing manner held in reserve. "Placed in one of the most eligible situations in the world, for the seat of universal dominion, no conqueror has hitherto availed himself of the advantages it held forth for this purpose. Susceptible of the highest fertility and improvement, it has been uniformly neglected: neither have the Jews themselves been allowed the quiet possession of any part of it, nor has any other nation, capable of drawing from it the benefits it might afford, been permitted to enjoy that privilege. It has, indeed, been 'left unto them desolate,' while it has been trodden down by the Gentiles, who were too barbarous to reap from it those rich and luxuriant harvests it was once capable of producing, and which, with proper cultivation, it may be made to produce again." In a word, we are assured from the lips of our Divine Master himself, that it will continue to be thus trodden down of the Gentiles until the times of the Gentiles be fulfilled. Then shall the Almighty have accomplished or brought to a conclusion, "the scattering of the power of the holy people."

Glance, also, at that wonderful circumstance, the preservation of the Jews as a distinct and separate people, which is an evident proof that they have been saved for

great and highly important purposes. Is it not, thus far, a striking fulfilment of the words of these prophecies? Look at the present condition of this people, and at the events that have befallen them in past ages: and then say of their history, does it not present a continual succession of miracles, such as those by which no other nation upon earth has ever been, or ever can be, distinguished?

“Those misfortunes that befel them (says an eminent writer) in the destruction of their city and temple, were attended with calamities so dismal, that even those who have the greatest aversion to the Jews cannot without concern read the history of so hard and lasting a misery. Had God only ruined his temple because it had been profaned, and destroyed Jerusalem because he had often tried to gather her children together, and she would not: had he only punished the heads of the nation who cried out, ‘Crucify him! — crucify him!’ in short, had his punishments gone no further than those immediately guilty, we should have had no reason to wonder at it. But they have been extended from one generation to another for many ages; the Jews have groaned for upwards of seventeen centuries under misery and captivity, without any certain hopes of relief, and this is an event without precedent. Here is also another circumstance which heightens this prodigy. This forlorn and persecuted nation can scarce find one place in the universe on which to rest their head or set their foot; they have waded through floods of their own blood, and still are preserved. That almost infinite number of Jews, who were murdered through a cruel and barbarous zeal, weakened indeed, but did not destroy the nation. For notwithstanding the

joint persecutions of Christians and idolaters, who equally designed their ruin, they are still in existence."

Such wonders as these, certainly have not been wrought in vain. They afford a perpetual evidence of the truth of our religion;—they exhibit the most awful proofs of the holiness, the justice, and the faithfulness of God, and of the danger of despising his institutions, and of rebelling against his dispensations. And further, from these facts, and from the words of our Lord, we may reasonably conclude, that with respect to this people there is in the future something of a more propitious nature than anything that has hitherto happened, still awaiting them.

We refer to the cause which gave rise to their lamentable rejection of the Lord Jesus, leading them to crucify him, and to bring upon themselves swift destruction. This was their ignorance of their own Scriptures. With these the common people among the Jews in the time of our Lord were totally unacquainted, and those who should have taught them better—the priests and scribes—received them only through the medium of their traditions and glosses. To these they gave whatever interpretation they thought fit, and held that the traditions which they had received were of equal authority, at least, with the sacred writings, and often superior to them. Hence they derived the most false and inadequate notions of the nature and mission of Christ, and for this reason he himself expressly accused them, of making "the Word of God of none effect through their tradition."

The same cause, an ignorance, or a disuse, or a partial and prejudiced perusal of the Holy Scriptures, would also

produce proportionable effects at the present time. It would lead us to form erroneous opinions of our Lord Jesus Christ, and of his nature, offices, and relations. It would tend to render us insensible of the inestimable blessings of his redemption, and of those great duties of life, those peaceable fruits of righteousness which he most justly expects from us.

The history and present state of the Jewish race should strongly inculcate upon us a lesson of humanity and love. Although they may now be estranged from the path of rectitude and peace, still they are men,—they have the feelings of men,—and happiness is of as much consequence to them, as it is to us ; though it is to be lamented that they are judicially blinded as to the proper mode of pursuing it. Besides, we have reasonable assurance, that at length the veil will be removed, and that after having been dispersed among all nations, they will become the means of great good to the whole human race ; so that if we now view their penitence and their sufferings with an eye of pity, we may hereafter have occasion to regard them, for the blessings they will be the means of diffusing, with gratitude and admiration.

And, as an example of this exercise of charity, we look up to our blessed Saviour himself. They were to him the bitterest and most implacable enemies, and after having been his most unwearied persecutors through life, they became at last his “betrayers and murderers.” Yet how sincerely did he lament their depraved state, and mourn over those calamities which they were wilfully bringing upon themselves. How often did he expose their various enormities with the hope of correcting them !

How repeatedly did he urge them to repentance ! And when every hope and every effort failed, how earnestly did he, in the midst of those extreme agonies which he endured upon the cross, intercede with God for them, " Father, forgive them, for they know not what they do ! "

In all lands the treatment which the Jews have received has been emphatically the same. In the righteous judgment of a jealous God, they have been made a proverb and a by-word, until their very name has become a reproach. They have been spoiled and oppressed and massacred by Heathen, Mahometan, Roman Catholic, and nominal Christian. They have been ground to the dust for ages, and that by people who knew nothing of their sin. Their history is a fearful record of suffering and oppression, ameliorated only in these latter days by the progress of society, and the benign influence of the Gospel of peace ; and yet in a great measure this treatment has been unprovoked by the Jew, who has been accused of crimes of which he was not guilty, and punished for offences of which his persecutors knew he was innocent.

Whilst the Jew has been thus " scattered and peeled," he has preserved himself separate from all other people. We often meet with instances of men being worn out, by successive persecutions, and of their sentiments dying with them ; but the Jews have never been thus reduced.

Notwithstanding the fires of persecution lighted against them have been heated sevenfold, in point of multitude the Jews are most probably as numerous as ever, and they have adhered to their distinguishing peculiarities with a tenacity as vigorous and unyielding as ever. Had this people consulted their own peace and safety, it would

have been wise in them to have abolished these distinctions, and to have become amalgamated with the surrounding nations ; but, on the contrary, although they often appeared on the point of losing their political existence,—though they had the strongest temptations to coalesce with their neighbours,—though they gained nothing by adhering so doggedly to the religion of their fathers but privation and suffering, whereas an exchange might have secured to them the honours and wealth of the world,—though at one period they might with very great facility, and with comparatively little sacrifice, have united with the Mahometan power, and not only have saved themselves from oppression, but abundantly have satiated their revenge upon others,—though the absorption of the ten tribes shows that there was nothing in their natural character to prevent them mingling with others and being lost among them, yet, in opposition to all these facilities, the Jews have preserved their separation, and gloried in it as an honour, rather than being ashamed of it as a disgrace.

No similar instance can be produced from the page of Assyrian, Grecian, Roman, or Modern History.

The present state and character of the Jewish nation is deplorable. “ With but few exceptions, they are suffering the same contumelies to which they have been subjected the last eighteen hundred years. And how has this affected them ? Has it softened and refined their character ? Has it convinced them of sin ? Have they been driven to repentance and obedience, and to the acknowledgment and reception of that truth which they have systematically disowned and rejected ? Instances are numerous in which persecution has improved and

elevated the character of the Christian,—the blood of the martyrs has been termed the seed of the Church ; but no such results have accompanied or followed the hard usage of the Jew ; his prejudices have been riveted and confirmed, and his mind has been rendered more impervious to the glorious Gospel of the blessed God.” And at this who can be surprised, seeing they suffer not for truth ; they carry with them marks of the Divine indignation and retribution, but they know nothing of the sanctifying character of such afflictive and complicated dispensations.

Such is the melancholy condition of this interesting race. Having no legitimate hope of the world to come, they appear to have surrendered themselves entirely to the pursuit of the present. They are earthly and sensual ; and hence the mournful clause found in their liturgical service at this period. Their destitution of a sacrifice and a priesthood is acknowledged by themselves to be a great calamity, which is expressed in one of the prayers offered yearly on the day which was formerly the great Day of Atonement : “ Woe to us, for we have no Mediator.” But though their history has been so rebellious and perverse, they have not frustrated the purposes of the Great Eternal ; they have not lived and suffered for no end. It was to them the Most High referred when he declared, “ Ye are my witnesses.” In their continuous history, they have illustrated and proclaimed the Providence of God. They prepared the way for the coming of his Son, and contributed most essentially to the evidence of that event. They were the depositaries, the guardians, the authenticators of the Old Testament Scriptures. They proved and proclaimed the

shocking depravity of the human heart, and the method of salvation through an atonement. They are the types of God's people in every age. In their rejection, they have been the means of exhibiting God's insufferable hatred to sin, and his awful justice ; and in their restoration, they will be the means of proclaiming universally the Divine faithfulness, his fidelity to his promises, and the exuberance of his mercy : thus making a living, visible, and impressive demonstration of the most prominent perfections of the character of the Deity.

The question, What is to become of these people for the future ? has often been considered by those whose benevolent feelings have been excited on their behalf. If there be any truth in Scripture,—any meaning in the prophetic records, they will not descend to the day of judgment the same scattered, despised, oppressed, ungodly, rebellious, worldly, incorrigible people, as we at present witness them to be. The sacred Scriptures assure us, that a widely different state of things is contemplated. God has revealed it, as connected with his own gracious purposes in reference to them, that they shall not merely be preserved a distinct and separate people, but that they shall be restored to the land of their fathers—that they shall embrace the faith of their crucified Redeemer—and that they shall be signally blessed and honoured both with regard to their spiritual and temporal condition.

Gloomy and hopeless as the condition of the Jew appears to be, he himself expects one day to be restored. And this anticipation is not the vague idea of a few individuals, which they have fostered and encouraged, as a kind of refuge from present pain ; it is the prevailing

idea of the Jewish nation in every age, and it is persevered in, and strengthened by the very hardships and persecutions which they endure ; and so powerful is this impression, that we have heard of Jews, when dying, giving directions that their bodies, together with those of their friends, shall be interred in the land of Judea ; some even repair thither in the decline of life, that they may lay their bones within the borders of Canaan, in the full expectation, that one day that land is to be inhabited by, and to form the sepulchre of, their children.

We briefly advert to the sacred Scriptures, and see what they declare upon the subject under consideration ; in doing which we remark, that a single passage is not to be found in the whole volume, which speaks of the final rejection and abandonment of the Jewish nation. In the midst of the severe and harsh language which was adopted by the inspired writers with regard to them, no expression testifies their case to be a hopeless one. On the contrary, the Scriptures, both of the Old and New Testaments, abound with declarations which have respect to the future restoration of the Jews. There is scarcely an Old Testament prophet who has not made the restoration of Israel the burden of his predictions, employing terms the most animated and cheering. The Scripture revelation on this subject is so extensive, that it is impossible to do more than select one or two passages, observing, that the same remarks which are applicable to them will be adapted to the others. One of the first things which arrests our attention in perusing the sacred records with a view to this question is, the multitude of texts in which the land of Canaan is promised and given to Abraham and his posterity for ever, and for an ever-

lasting inheritance and possession. Now, it is well known that the two tribes did not actually inhabit Canaan more than 1,500 years, and the ten tribes not more than half that time. Unless, then, it be intended that both should inhabit the land for some lengthened period in the future, the promise and declaration of God have failed ; and who for a moment will credit this ? It is not to the purpose to reply, by saying, that the language is figurative. There is no intimation where the passages occur that this is the case ; that assumption is altogether gratuitous.

There are a multitude of texts which declare that the Jews shall be restored to their own land. Take, for instance, the promise of God by Moses in Leviticus xxvi., where, after declaring in the strongest manner their dispersion by the Romans, it is added, " If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me ; and that I also have walked contrary unto them, and have brought them into the land of their enemies ; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity : then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember ; and I will remember the land. The land also shall be left of them, and shall enjoy her Sabbaths, while she lieth desolate without them : and they shall accept of the punishment of their iniquity : because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will

not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the Heathen, that I might be their God: I am the Lord." This portion of Holy Writ evidently alludes to the promise of the land of Canaan given to the patriarchs, and must be considered as pointing to a happy change both in their temporal and spiritual condition.

So also in Deuteronomy xxx. : "When all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed; to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Here, also, both a spiritual conversion and a temporal restoration are most distinctly marked, and neither was accomplished by the restoration from

Babylon, for this embraced comparatively but a small number, nor did these possess the whole land, far less were they all turned in heart unto the Lord.

There is, perhaps, no part of the Word of God more strikingly emphatic than the vision of Ezekiel, commonly termed the vision of the dry bones. We are told that the whole house of Israel is intended to be described by the vision, and the terms of the prophecy will not suit a more restricted application, for the number of truly converted Jews who returned from Babylon was comparatively small. The imagery is beautifully descriptive of the state of the Jew. Once they had been alive to God, but now they were dead; they were bones, and dry bones, not only without the life of religion, but hostile and averse to it. They were scattered bones, no longer a nation, but limb separated from limb, scattered about like bones in a church-yard, or on the battle-field. So opposed are the Jews to a spiritual change,—so unlikely are they to become the subjects of it, that it is asked, “Can these bones live?” intimating that it is exceedingly improbable, and to mere human apprehension what could be more so? But they are to live; the breath of the Lord is to breathe upon them, and they are to become living souls.

We might also refer to the prophecy of Hosea, that the children of Israel were to abide many days without a king, and without a prince, and without a sacrifice, which has been most strikingly verified for 1800 years; and not only so, but they were to be destitute of image, or ephod, or teraphim; that, though surrounded by idolatrous nations, and strongly tempted to join in their worship, they should continue to maintain the unity of God, which has been

not less strikingly realized, and that afterwards they should return and seek the Lord their God, and David their king, and fear the Lord and his goodness in the latter days. And if the first two parts of the prediction have been so truly established, shall the last prove fallacious? In the twenty-first chapter of St. Luke, we are told, "That Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This is said by way of comfort to the Christianized Jews. Now it is clear from these words, that when the times of the Gentiles are fulfilled, whatever these may be, Jerusalem shall no longer be trodden down. No word could better express the degradation and the desolation to which the Jewish cause is subjected; but as truly as it has been trodden down, so truly shall it one day cease to be trodden down. The moment that the times of the Gentiles are completed, Israel shall arise. The one event shall be the harbinger of the other; and when shall this be? There may be diversity of judgment in the interpretation of the language of the passage; but from the words themselves, and from the reference which the passage bears to the prophecies of Daniel, there seems reason to conclude, that the times of the Gentiles are the times of the Gentile apostasy; the 1260 years of Daniel and of John, on the expiration of which Jerusalem shall be rebuilt. However this may be, the fact is certain, that when the times of the Gentiles are completed, the degradation of the Jews shall cease.

These views you are aware are also confirmed and enlarged by the announcement of Saint Paul, in the eleventh chapter to the Romans, who compares the Jew to the broken-off branches of an olive-tree, but at the same

time declares, that one day they shall be grafted in ; he further informs us, that blindness has in part happened to Israel until the fulness of the Gentiles be come in, and so all Israel, according to the prophecy, shall be saved. From this it is clear, that the Jews are one day to be converted, and the period is assigned, " When the fulness of the Gentiles is come in," which, agreeably to the original, may be interpreted to mean the same with the declaration of St. Luke, when the days of the Gentile apostasy are fulfilled, or, what is probably still better, when the fulness of the conversion of the Gentiles is come in, or is in the course of coming in. The blindness is to rest on Israel only until the Christianization of the Gentiles. Whatever may be the interpretation that is adopted, there can be no doubt that the Jews are not to remain for ever in spiritual darkness ; that one day their blindness is to be done away, and that they are universally to rejoice in the light of the Gospel.

Hence the great advantages in the blessed consequences which shall result from the restoration and conversion of the Jews ; these will be far more glorious than we can at present conceive, or than have ever been realized in the history of the Church of Christ. Never has the time been when we have witnessed the Jew and the Gentile, members of Christ's Church at the same moment. To the Jew individually, the change must be a happy one. " It will put an end to his dispersion and his wanderings ; to his reproach, his sufferings, and his persecutions. It will terminate his ignorance and his prejudice ; his irreligion and his infidelity ; his worldliness and his immorality ; his hatred to Christ and to his Church. It will be the season of pardon and peace, of spiritual holiness

and illumination ; the season of gratitude and of strength ; of vigour and of hope ; of heavenly affections and primitive espousals : it will be the joy of the long-lost prodigal restored ; a reversion to the blessedness of Canaan ; a brief preparatory foretaste of the bliss of heaven." The change shall be glorious to compensate for past dishonour. According to the depth of their misery, shall be the largeness of the mercy and the joy. The Jews shall not only be happy and blessed in their restoration and conversion ; they shall walk first among the Christianized nations of the earth ; they shall be received as the elder brother, restored to the eminence which they enjoyed before, and none shall be offended. All will rejoice in their exaltation : " And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion ; the kingdom shall come to the daughter of Jerusalem." " Thou art my servant, O Israel, in whom I will be glorified."

The restoration and conversion of the Jews shall be of advantage not only to themselves ; the Gentile nations of the earth shall be benefited—nay, the world at large. In every age the Jews have been of service to others ; they have been their pioneers and instructors ; nations have been benefited as they have held intercourse with them ; and what they have been in the past, they are doubtless destined to be in the future.

The Church of the Redeemer will not fail to reap the greatest advantages. By " Israel " the Most High " will be glorified," inasmuch as their conversion and restoration will illustrate the divinity of the Gospel of the blessed God. It will spread abroad the evidence of its truth ; it will strike Mahometans and Heathens and all nominal

Christians with astonishment ; it will silence numerous objections, and put to shame the abettors of Infidelity. The Jews will then become zealous and indefatigable proclaimers of the truth as it is in Jesus. Such they were in the early days of the Gospel, and such they will be again, when imbued with the life and power and spirit of Divine truth. Their previous character as wanderers on the face of the earth, the hardships they have endured, and the oppressions they have suffered, will, by the blessing of God, be so far sanctified, as to render them better qualified to form a zealous, self-denying band of Divine heralds of the cross, while the Gentiles already Christianized, will, from God's former dealings with the Jews, be stimulated to the exercise of stronger faith, greater love, and more adoring gratitude—to brighter hope, and redoubled prayers, and more devoted obedience. A holy rivalry in diffusing the knowledge of the Gospel will, in a hallowed manner, be provoked, each by the other will be stirred up to jealousy, and the latter-day glory will be graciously hastened. All these anticipations, at once natural and probable, are corroborated by Scripture truth. Numerous are those portions of Holy Writ, which in no dubious language intimate that the conversion of the Jews is closely connected with the extension of the Church of Christ. “ If the fall of the Jews be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness ; for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead ? ” From this we learn, that the rejection of the Jews was the occasion of the calling of the Gentiles to the Church of Christ ; and if, argues the apostle, the rejection of

them be accompanied with so much good, how much greater will be the good which will attend the conversion of the Jews? The reasoning is as cogent as it is beautiful. The apostle does not tell us how great the spiritual advantage to the Gentiles will prove, but asks, "How much more?" implying, that even he cannot declare it aright, that it is too vast to be estimated; and therefore intimates, that the change itself, and the joy that it will occasion in the world, will be similar to that which would be produced by one being raised from the dead. No change would be greater or more joyful than this; let us suppose a dead city or nation thus restored, what would be the feelings of spectators and relations, and what can equal the joy of the resurrection of comparatively a world? To enter in any degree into the feelings of the apostle, we must remember the good which has resulted to the world through the rejection of the Jewish people; we must then call to remembrance the multiplicity of blessing, direct and indirect, which has flowed upon the world from Christianity; the countries which it has civilized; the souls which it has saved; and then recollect, that all this is but the fruit of the *fall* of the Jews, and from it we must think—What must be the fruit of the fulness of the Gentiles?—how immense, how inconceivable! And what a day of rejoicing will this be for "Israel," when, instead of the cross of Messiah being to them a stumbling-block, they shall see that the precious blood-shedding of Immanuel is the foundation of all their mercies, the seal of their new covenant of grace and peace, the life of all their joys; when they shall say, in the language of their own prophet, which they can now so little explain or understand, "Surely he hath borne

our griefs and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and by his stripes we are healed. For the transgression of his people was he stricken !” This shall make the great mourning in Jerusalem, when “the land shall mourn, every family apart ;” when they shall look upon him “whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.”

And when once their uncircumcised heart shall be thus humbled, and they shall accept the punishment of their iniquity, then all the grace of this new covenant of Messiah shall flow forth : “A fountain shall be opened in that day to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness.” “The Lord will appoint to them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” “I will forgive their iniquity, and will remember their sin no more.” Yes, that sin of sins shall be forgiven, yea, forgotten, made an end of for ever ; the murder of Jesus their King ! The blood of the Son of God ! That blood which they imprecated on themselves, saying—“His blood be on us and on our children ;” that blood which has been so long upon them for judgment, shall then be sweetly sprinkled upon them for mercies ; the price and pledge of blessing—the blood of their covenant. “Though their sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.” “In that day thou shalt say, O Lord, I will praise thee ; though thou

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wast angry with me, thine anger is turned away, and thou comfortest me." "Behold, God is my salvation." "I will trust and not be afraid, for the Lord Jehovah is my strength and my song, he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."

"Israel" in her conversion and restoration will corroborate and strengthen the confidence and faith of the Church in the authenticity and inspired character of the sacred Word, and thus God "will be glorified." Prophecy is among the most impressive of the peculiarities of the holy volume. No one can rationally doubt but that the all-pervading eye of God beholds the future. The evidence in proof of prophecy ought to be strong and decisive, and such is that of the predictions of our Scriptures. The very presumptive evidence is of the highest class. They were uttered by holy men, and with such only could the Holy Ghost have intimate intercourse. They are all holy in their moral influence. In the scenes which they open before us we see the clouds and darkness which are before the throne of God in part removed, and more clearly is it manifested, that righteousness and judgment are the habitation of his throne. Though the Jews are frequently made the subjects of these prophetic declarations, we see no political end proposed, and no national prejudices flattered, while they have an explicitness which forms a striking contrast with the oracles of Pagan antiquity. We know that these predictions are often enigmatic, but they are never equivocal. They may be applied in a higher or in a lower sense, and sometimes to several events, but never to contrary ones. Even when they are most obscure, their darkness is the mere privation of light, not the positive darkness, like

that of Egypt, in which imposture shrouds itself. It is the obscurity of some allegorical sculpture, in which the figures are true to nature and to fact, though we want the key of the story, not that of hieroglyphics, things of arbitrary device, which hide by cunning what is interestingly intended to conceal.

The grand evidence, however, of the truth of prophecy is fulfilment, which in the question under consideration fixes a broad and important seal upon the mission of Christ. That prophecy should for the most part be general, and enclosed in figure and type, is highly reasonable. They were not designed to gratify curiosity, nor to bring about the events which they describe. The most general of the Divine predictions have, however, a wonderful particularity when explained by the events which truly accomplish them, proving that the future was all one unclouded scene, before the eye of the Divine prescience. In proportion to the minuteness of prophecy is the evidence which it supplies of Divine inspiration. Had it been merely predicted that Babylon should fall by some foreign invader, this would scarcely have been prophecy; but when Cyrus is mentioned by name, and the drawing off of the waters of the Euphrates, and the night of festivity, were distinctly specified, and it was declared that the city should never more be inhabited, the evidence is plain and irresistible. In proof of this being the character of the prophecy, pertaining to the destruction of the Jewish civil and ecclesiastical polity, and the future restoration of that people, we have only to refer to that in St. Luke which was literally accomplished, of which fulfilment the Jews are living witnesses at the present moment. The restoration of the Israelites to the Church

of the living God will serve to render the word of prophecy still more the basis of the Church's hope, in things which are yet to come,—in the final triumph of truth and righteousness on the earth, the universal establishment of the kingdom of God and of his Christ, and the rewards of eternal life to be bestowed on his second coming. In these all true Christians agree, and their hopes could not have been so uniformly supported in all ages, and under all circumstances, had not the promises and the predictive promises conveyed with sufficient clearness the general knowledge of the good for which they looked, though many of its particulars were unrevealed. How strong may not the faith of the Church become, when, among other glorious accomplishments of prophecy, the Jews are brought in with the fulness of the Gentiles? For let it distinctly be understood, it is no argument against the already unequivocal fulfilment of several prophecies, that many have doubted or denied what the believers in revelation have on this subject so strenuously contended for. How few among mankind have read the Scriptures with serious attention, or been at the pains to compare their prophecies with the statements of history! How few, especially, of the objectors to the Bible, have read it in this manner! How many of them have confessed unblushingly their ignorance of its contents, or have proved what they have not confessed, by the mistakes and misrepresentations into which they have fallen. As for the Jews, the evident dominion of their prejudices—their general averseness to discussion, and the extravagant principles of interpretation they have adopted for many ages, which set all sober criticism at defiance, render nugatory any authority which might be ascribed to their

denial of the fulfilment of certain prophecies in the sense adopted by Christians.

The restoration and conversion of the Jews to the faith of the Gospel will administer to the enlargement and prosperity of the Church of Christ, and thus "Israel will glorify God." The words of Isaiah will then receive a more full and extensive accomplishment: "The mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem, and he shall judge among the nations, and shall rebuke many people. And they shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." Anterior to the degradation of this ancient people, they ministered most effectively to the enlargement of the true Church of God; under their confessedly restricted dispensation, the Heathen were not forgotten. God wrought terrible miracles that the fame of them might spread, and that all nations might know that he was the Lord. The temple of Jerusalem was magnificently built and filled with glory, that men might be attracted to come from far countries; and for these strangers, you will remember, that Solomon devoutly prayed, "Hear thou, from heaven, and do according to all that the stranger calleth to thee for, that all people may know thy name and fear thee, as doth thy people Israel." We

cannot say that the Church of Christ was not benefited by their fall. The very circumstance of the Gospel being rejected by the Jews was favourable to the reception of it among the Gentiles, inasmuch as it demonstrated that there was no confederacy among the Jews to deceive them ; that the apostles who brought the tidings of salvation to them at the peril of their lives, were men of strict integrity ; and that the Scriptures which the Jews so unwittingly fulfilled must be true. The conduct of the Jews in relation to the Gospel did actually produce this effect. Their enmity against it at the first promulgation of it, caused them to persecute the Church with the utmost vehemence ; that persecution drove multitudes of Christians (almost all, except the apostles) from Jerusalem, and scattered them through all Judea and Samaria, and the people so scattered went everywhere preaching the Word, so that instead of suppressing the Gospel as they hoped, the Jews were instrumental to the sending forth thousands, all at once, to preach it. Again, when Paul and Barnabas had preached to the Jews, as they had hitherto invariably done in the first place, at Antioch, the inveterate malignity of that people determined them henceforth to preach to the Gentiles, agreeably to the command which had been given to them in the Scriptures ; and the consequence of this was, that multitudes of the Gentiles immediately embraced the Gospel, and “ glorified ” the Word of the Lord. Thus the fall of the Jews became the riches of the Gentiles, inasmuch as it was the occasion of the tidings of reconciliation being published to the Gentile world, and the unsearchable riches of Christ being scattered in rich profusion over the face of the whole earth. If such benefits resulted to the

Church of Christ, recently formed from the fall of the Jews ; and if such inestimable blessings have actually been conferred on the world through their having been rejected, how much more shall the same and even greater benefits accrue from their fulness ? Only notice the strength of the apostle's argument. "The Jews when the Gospel was preached to them rejected it, blasphemed and opposed it with all their might ; but when they themselves shall be converted by it, they will embrace it most cordially, they will cry mightily to God for the success of it ; and they will labour to the utmost to diffuse the knowledge of it through the world. If then their rejection of it was productive of such benefit to the Gentiles, how much more will be realized in their acceptance of it ! If their blasphemies against it, how much more their prayers for its diffusion ! If their most envenomed opposition to it, how much more their zealous co-operation in extending the knowledge of it ! We have seen the former, and may confidently infer the latter."

The conversion of the Gentile people is dependent in no inconsiderable degree upon the restoration of the Jews, and may not be consummated till they have turned to the Lord. "For if the casting away of them were the reconciling of the world, what shall the receiving of them be but life from the dead." These are words which we must take in their full and proper significancy, serving, by the spectacle of a general reception of the Gospel, on the part of those who have so long and so obstinately opposed it, to re-animate the faith and stimulate the zeal of nations already Christianized, but operating also to the certain and immediate conversion of those, who have not hitherto been quickened from the death of trespasses and

sins. How the return of the Jews into the fold of Christ may be destined to produce this glorious result, we cannot now perhaps fully understand. We can easily conceive, however, that the simple fact of their general conversion to the faith, known as they have been in all lands whither they are scattered, for their hereditary and inveterate antipathy to that religion, will of itself be productive of a very deep and powerful impression in favour of the Gospel, and in its moral effect upon the nations, may give rise to the most wonderful results. We can easily conceive too, that the signs and wonders and unparalleled judgments, which are to be wrought by the outstretched arm of God, when he sets his hand the second time to recover his ancient people, shall have a mighty influence in extending the boundaries of the Messiah's kingdom, and that as it is written, "the nations of the earth shall fear and tremble for all the goodness, and for all the prosperity, which the Lord shall procure unto them." But however much may be accomplished by these grand movements, the entire result shall not be thus obtained ; there will still be nations remaining in ignorance of the true God, and in alienation from his commonwealth, and "the remnant of Jacob," it is again written, "shall be in the midst of them as a dew from the Lord, as the showers upon the grass," "and I will send those that escape of them into the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." (Isaiah lxvi. 19.) Wherefore, as it was through their ministry that the life which is in Christ was first conveyed to the world, so through their

ministry again, much that remains dead shall yet be revived, the most successful and honoured missionaries may yet spring out of the root of Jacob ; to them, even to the despised and degraded Jews, many nations of the earth may yet be indebted for their spiritual enlightenment and evangelical privileges, and in all those countries where they have been a curse, they are destined to become a blessing, for by "Israel," God "will be glorified."

The restoration and conversion of the Jews will advance the security, peace, and prosperity of the Redeemer's kingdom, and thus by "Israel" will "God be glorified." On this subject, the prospects which open to the believer in the verity of Divine prediction are at once brilliant and extensive ; they are scenes, however, which can only be witnessed on the consummation of our warmest desires, and most hallowed anticipations respecting this people. Mortifying as this assertion may be, and undoubtedly is to the Infidel, the philosopher, with his fine-spun theories, the moralist and politician, who manifest such unlimited confidence in their different schemes to effect that renovation of the world, and that prosperity of the Church, which all are desirous of seeing ; and equally mortifying will it be to that portion of the professing Church, which has so long and so loudly boasted of its ability, in connexion with what it supposes an adequate supply of those resources which it is in the power of human instrumentality to afford, to be told that the ultimate success of all our united and constant efforts must greatly depend upon the moral and religious restoration of this afflicted and despised people.

One mighty and thrilling effect which the returning

favour of Jehovah to "Israel" in the future position of the Church of Christ, will be that of the entire subjugation of the nations of the earth to her authority, so that to her the kings of the earth will repair to pay their homage, and to receive instruction. Hence the prophet of the Gospel happily predicted, "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that shall not serve thee shall perish; yea, those nations shall be utterly wasted." It will, in fact, be the establishment of that which, in connexion with such a holy, wise, and righteous government as will then exist, is so indispensable to the harmony of the world and its best interests, a spiritual monarchy, a kingdom which is not meat and drink, but righteousness, peace, and joy in the Holy Ghost. As a city set upon a hill, the Church of Christ shall then illumine the distant nations of the earth, and as being emphatically the residence of the Great King, the following sublime prediction shall meet with almost a literal fulfilment: "The sons also of them that afflicted thee, shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas, thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." (Isaiah lx. 14, 15.)

The full establishment of the spiritual kingdom of the Lord Jesus cannot fail materially to alter the destiny of the world, in the inconceivable benefits which will be distributed. All the affairs of this kingdom will be

conducted on righteous laws, and with infinite wisdom, so that peace, happiness, and prosperity will naturally follow. The nations of the world being brought under one bond of union, and having but one principle of government by which to regulate their actions, they will be harassed by no conflicting and opposing interests, but will live in harmonious feeling and intercourse. This was illustrated by the prophet,—“Look upon Zion, the city of our solemnities, thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us ;” which prophecy furnishes a luminous representation of the Church under the New Testament dispensation, when the Jew shall be brought in, with the fulness of the Gentiles. Behold her tranquillity,—“She shall be a quiet habitation,” to which the following essentially contribute ; viz., the character of her governor, even Jesus Christ, whose wisdom is unsearchable, and his justice immutable, he is the Lord and Prince and Author of peace ; and as Jerusalem was recognised the peculiar residence of the Deity, so Christ dwells in his Church. Then the prophet alludes to the peaceful disposition of the inmates of this habitation. The Jew, in common with all carnal men, was haughty, violent, and litigious ; often disposed to light the torch of discord, and promote civil commotion around him ; but having submitted with the Gentile to the sway of Christ, the turbulent spirit is

tranquillized, grace reigns, and they follow peace with all men, and also the things which make for peace. But the kingdom of Christ is within, where it exercises a hallowing influence over religious opinion, the will, the affections, and tempers of the heart, and over the conduct in all the relations of life ; and happy is that Church which has among her members those who submit to this holy and salutary sway.

Again, the prophet, adverting to the Church on the accession of the Jews, describes her permanency and security, a tabernacle that shall not be taken down. The history of the tabernacle in the wilderness would be familiar to every Jew, especially the divinity of its origin, the character of its artificers, and the tokens of the Divine glory with which it was honoured ; but that tabernacle was taken down ; the Jew is informed that shall not be the fate of this, "Not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Sometimes, like Israel in Egypt, the Church has multiplied under oppression. When she has been faithful, she has been safe ; the surrounding nations were never allowed to prevail against Israel, when the law of God was duly observed. And even when the Church has been reduced by internal unfaithfulness, she has never failed, and she never will fail. Kingdoms and empires have passed away, and not a wreck of them is left, but some vestiges in ruins, standing in monumental mockery of the vanity of man ; but this "habitation" stands. See the Antediluvian Church, in the family of Noah, outriding the flood itself. See the Patriarchal Church, gathered in the tents of Abraham till it burst forth in the glories of the wilderness, and the

institutions of Zion. See the Jewish Church preserved in Babylon, and amidst the mighty convulsions that followed, more durable than the conquests of Alexander. See the Christian Church, outliving even the eternal Rome, and sheltered amidst the convulsions and barbarism of the middle ages, her light burst the cloud at the glorious Reformation ; a light which has ever since been prevailing against the darkness, and subduing men to its influence by the mighty dominion which it is everywhere assuming over their opinions and consciences. Then in the day in which he will bind and heal the breach of his people, "There shall be one Lord, and his name one : for he will famish all the gods of the earth, and men shall worship him, every one from his place, even all the isles of the Heathen." "After this I will return, and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called saith the Lord, who doeth all these things." "Thou shalt arise and have mercy upon Zion, so the Heathen shall fear the name of the Lord, and all the kings of the earth thy glory." "All the ends of the earth shall remember and turn unto the Lord : and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the governor among the nations." (Psalm xxii.) "Thou art my servant, O Israel, in whom I will be glorified."

All attempts of the Christian Church to accomplish the evangelization of the Jews are works of faith and love. We must not therefore imitate the conduct of the husbandman, who, intending to sow his seed, waits for

some atmospheric appearance, which agrees with his notions of propriety, and hesitates to throw the grain until the seed-time be passed away.* Brethren, there is a sense in which we are to be regardless of all appearances, and proceed on the principle of faith. In every work of faith discouragements are presented, and why so, but to test our faith. Look at the Mahometan, and you will see that no impression has been made as yet upon the public mind of that benighted race. Glance at the wild Arab, the Esquimaux, the aborigines of New South Wales, who if they have more simplicity than the former, they have more ferocity. Turn to countries more civilized ; they are excited to jealousy, and frown upon every attempt you may make to produce a change. Then look at the Jew, the veil is still upon his heart, and is as impervious as when in the days of old it prevented him from beholding the glory of Him who was full of grace and truth ; and from perceiving form and comeliness in Him who was altogether lovely. To whatever quarter you turn, you will find that the carnal mind is enmity against God, and that men love darkness rather than light. These are the discouragements. Nevertheless, sow your seed, and sow it in faith—faith in the commission of Christ, “Preach the Gospel to every creature,”—faith in the promise of the Saviour, “Lo, I am with you always,”—faith in the covenant ordered in all things and sure, “Ask of me, and I will give thee the heathen for thine inheritance ;” the dark ferocious savages, all those unwholesome and inhospitable climes, and “the uttermost parts of the earth for thy possession.”

It is a work of love. We have to test our love to God

* Watson.

by the measure of our compassion to this benighted people, and never let us think that our own hearts are right with God, till we have learned to pity, pray for, and to seek the salvation of the Jew. Hence, the efforts of private individuals, and the more vigorous and extensive efforts of Societies for the universal diffusion of Evangelical light and happiness. The more we are gladdened with the blessings of salvation, the more will they expand in the exercises and triumphs of Christianity.

“Behold the measure of the promise fill’d,
 See Salem built, the labour of a God !
 Bright as a sun, the sacred city shines ;
 All kingdoms and all princes of the earth
 Flock to that light ; the glory of all lands
 Flows into her ; unbounded is her joy,
 And endless her increase.
 Praise is in all her gates ; upon her walls,
 And in her streets, and in her spacious courts,
 Is heard Salvation.

————— “From every clime they come
 To see thy beauty, and to share thy joy,
 O Sion ! an assembly such as earth
 Saw never, such as Heav’n stoops down to see.”

COWPER.

LECTURE X.

THE GLORY WHICH WILL REDOUND TO GOD
FROM THE CONVERSION OF THE JEWS.

BY THE REV. J. HARRIS, D.D.

ROMANS XI. 33.

“ O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out ! ”

PROBABLY many of you have listened to every Lecture of the series which the Discourse of this evening is to bring to a close. You first beheld the Israelites invested by the hand of God with peculiar distinctions ; for “ to them pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; theirs are the fathers, and of them as concerning the flesh Christ came, who is over all, God blessed for ever.” Having glanced at their high prerogatives in the past, your eye was then pointed to their great destination in the future. “ For God hath not cast

away his people whom he did foreknow." The eye of prophecy is fixed on them still. For them, some of the choicest promises of the Bible are reserved. And a theatre awaits them, in which their every movement shall excite the devout admiration of the Church, and engross the attention of the world.

Having had your minds prepared—as I suppose was the intention of those who drew up the plan of the series—by the comprehensive views which these introductory discourses would suggest ; your attention was then called to that succession of topics which serves, as so many links, to connect the ancient prerogatives of the Jew with his final destination. You listened to a description of his national characteristics. You saw his people dispersed, his nation exploded, and scattered in fragments over the face of the earth. You surveyed their present condition ; and you saw some looking with longing eyes to Judea ; others, sensualized and engrossed by the world ; others, lapsing into Infidelity—all, united in their detestation of Christianity ; and, as you gazed on this spectacle of spiritual death, you were ready to inquire in despondency, " Can these dry bones live ? " The subject of their conversion then engaged your attention ; and you saw, in a light which removed all apprehension—the light of inspiration,—that their recovery is possible, probable, certain.

Next, you were reminded, or were to have been reminded, that, in order to realize this grand consummation, many and formidable obstacles have to be surmounted—obstacles arising from adverse influences acting on the Jews from without, as well as from their own hereditary *prejudices*. The perception of these led you doubtfully

to inquire, "Who is sufficient for these things?" But on listening, next, to the encouragements which Christians have to make the attempt, you saw that their sufficiency is of God. With such incentives and encouragements, you saw next, how stringent and solemn are the obligations of Christians to seek their conversion! Impressed with these obligations, you were prepared to consider, next, the means for acting in harmony with them. And, then, as a further incentive to employ these means, you were conducted to a point whence you could survey the benefits which will accrue to the Church from the conversion of the Jews; and where you could luxuriate, by anticipation, in the blessedness of the latter days.

An important advantage arising from such a comprehensive and connected view of a great subject is the number of side views, so to speak, which it presents to a reflective mind in the course of its progress from point to point—awakening interesting trains of thought, independently of those which may be under consideration at the moment—affording it glimpses of the wide and unsuspected relations of truth, and anticipations of their distant application and practical results. In this respect all that you have already heard on the present interesting series, may be regarded as having tended to prepare you for the point which we have now reached. While listening to the successive lecturers, you have been standing, in effect, with Balaam on the mountains of Moab; and, while looking down on the thousands of Israel, was not your eye insensibly attracted to the guiding pillar of cloud and of fire? You have stood with Ezekiel on the banks of the Chebar; and have been rapt in the far-

reaching visions of Isaiah and of Daniel ;—have you not one while admired the wisdom, goodness, and power, which have at all times been brought to bear on the history of this remarkable people ;—at another, the vast extent of the Divine plans with which they are bound up, —and, at another, the mysterious destiny which yet awaits them ? Now, all those passing views of the Divine conduct, which you may have caught, tending to excite astonishment and awe, adoration and joy, the subject of this evening is calculated so to combine and exhibit, as to engage your steady and prolonged attention. That subject, appropriately selected for this concluding lecture, is, the glory which will redound to God from the conversion of the Jews. In that event, there will be a summing up of all their long and eventful history ; and so vast is the revenue of praise which that conclusion will bring to God, that Christ would fain have his Church, in every age, to foretaste the joy, and to antedate the song. Inspiration has even prepared the strain. And to a part of that language, caught by the Apostle Paul from the kindred soul of Isaiah, I would now direct your attention ; with an earnest prayer, that our hearts may be in harmony with the sentiment which it breathes : “ *Oh the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out !* ” Rom. xi. 33.

I. Now, among the various considerations which will prompt this exclamation, on the conversion of the Jews, and which should influence us in the anticipation of that event, one is the fact that *their national preservation through so long a tract of time will furnish a wonderful illustration of the Divine power.* Their history in this

respect is unparalleled. They can look back along a line of ancestry, compared with which that of the Norman peer, and the Saxon noble, are but of yesterday. Nations which did not begin to exist till long after the Jew had acquired a history, have long ago run their course and perished ; but he is unchanged. The Roman, the Athenian, the Babylonian, is now only a name—the shadow of a name ; yet when the most ancient of these powers was laying the foundation of its existence, the Jew could already trace back a genealogy of centuries. As the modern traveller surveys the remains of the arch of Titus at Rome, he feels himself bewildered in endeavouring to realize the distant date of its erection—and yet it commemorates only the last of a long series of Jewish dispersions. You read of the fragments of antiquity dug up from the ruins of Babylon, and your mind is carried still further back than by the Roman arch ; but the Jew possibly formed that Babylonian brick, and imprinted on it those arrow-headed characters. The pyramids of Egypt take your imagination still further back ; the Jew not improbably helped to build the oldest of them. Enter the most ancient of the royal tombs at Thebes, and mark the national physiognomies painted on the walls—you recognise that of the Jew unaltered to the present day. Time itself was young, when the Lord said unto Abraham, “ I will surely make of thee a great nation.”

Nor will any of the ordinary means of national preservation account for their continuance. They have not, like the Chinese, been stationary, and built in from the rest of the human family. From about the year 740 before Christ, till the final destruction of Jerusalem by

Titus, they suffered as many dispersions, partial or entire, as there were centuries. Their wanderings in the wilderness, relieved by temporary encampments, may be regarded as an emblem of all their subsequent history. Foreign help and alliances will not explain it. For, besides the fiercest commotions within, they have sustained, unaided, a quick succession of the most sanguinary invasions from without. They have known the degradation of slavery, the chains of captivity, and persecution in all its forms. Arms, climate, genius, politics, equally fail to explain it. For they have been crumbled, and scattered over the face of the earth ; and yet they exist. They have used every dialect, and lived in every latitude of civilized man. They have cried by reason of their taskmasters on the banks of the Nile ; by the waters of Babylon they have sat down and wept ; the Jordan, the Tiber, the Thames, the Mississippi, have alike quenched their thirst. Paganism has made itself drunk with their blood. Popery has kindled and rejoiced over the fires which consumed them ; and Mahometanism has chased and smitten them with untiring hate ; and yet they exist. Old empires which oppressed them have fallen ; but the Jew has lived on amidst their ruins. Young nations have started into being, and he has been present to mingle with their elements ;—mingling, but never uniting ; a river flowing through the ocean, but never losing its distinct character and existence. For “from the top of the rocks I see him ; and from the hills I behold him ; lo, the people shall dwell alone, and shall not be reckoned among the nations.”

And, as if to complete the wonder of their continued existence, the probability is, according to the most recent

and exact statistics, that their number at this moment is very nearly the same as it was on their leaving Egypt under Moses—somewhere about three millions and a half.

Now, the only way in which their preservation can be accounted for is by accepting the scriptural solution of the fact, and ascribing it to the miraculous exercise of the Divine Power. This, indeed, is very generally admitted already. The visions of the poet are haunted by the fact, as by a voice from the invisible world. The philosophic historian confesses that he has no place for it in all his generalizations ; and refers it to the mysteries of Providence. The enlightened Christian recognises in it the presence and agency of Him who hath said, "I am God, I change not : therefore, ye sons of Jacob are not consumed." The Jew himself is, of course, willing to ascribe it to the hand of God, for it ministers to his self-importance. But when, in the best, the highest respect, he "shall be turned unto the Lord," in how different a sense will he trace the preservation of his people to the Divine Being ! A time of conversion is a period of reflection and review. How many a man converted late in life—converted towards the close of a long and hazardous career—awakes as from a dream to spend the rest of his days in grateful astonishment at the power which "preserved him in Christ Jesus" till he was called. He clearly sees that his past history exhibits one continued series of Divine interpositions for his safety ; and as his fellow-Christians listen to his tale of the Divine goodness, "they glorify God in him." But here will be a whole people converted in the evening of time. And when it shall be remembered that they were called in the morning of time ; that they were then the subjects of Divine

impressions ; that God himself could say concerning them, “ I remember thee, the kindness of thy espousals, and the love of thy youth, when thou wentest after me in the wilderness ;” that their promising appearances vanished like the early dew ; that, with few intermissions, they had ever since been running the gauntlet of the nations ; buffeted by a blind and bloodthirsty world ; persecuted, but not forsaken ; cast down, but not destroyed ; with what new emphasis and enlarged meaning will they have to sing, “ If it had not been the Lord who was on our side,—now may Israel say ;—if it had not been the Lord who was on our side, when men rose up against us ; then had they swallowed us up quick. Then the proud waters had gone over our soul. Blessed be the Lord who hath not given us a prey to their teeth. Our help is in the name of the Lord who made heaven and earth !” And so manifestly will their continued existence as a nation be then traceable to the hand of God, that the entire Church, as with one voice, shall ascribe the glory to him alone.

II. But will it not further redound to the glory of God when it shall be seen that the preservation of the Jews has not been effected by *mere* power—by the capricious exercise of blind force, or arbitrary might,—but that, *from first to last, that power was under the guidance of wisdom, or was exercised according to a plan ?* A new light is dawning on the mind of men respecting the existence and the nature of this plan. History is beginning to be written in a new manner. Formerly the historian was only required to collect and to record facts. But at length it has occurred to him that all the facts of history are, in a variety of ways

connected ; that could the principles of this connexion be traced and developed, it would be found that all history forms one organic whole ; and, hence, to trace and to expound these principles has now come to be considered the highest office of the historian—the very *philosophy* of history—a philosophy dignified by the name of “The New Science.”

It should be remembered however by every lover of the Bible that *its* histories were never written in any other way. Some of the modern writers of history indeed are free to acknowledge, and even to lay stress on the fact as very remarkable, that the man who made one of the first sustained and consistent attempts to exhibit the facts of universal history in ideal unity should have been an ecclesiastic—Bossuet ; that philosophy should have been indebted to theology for this prolific suggestion. But Biblical history, I repeat, was never written in any other way. It both states the facts, and the principles which unite them. True, after sketching, by a few masterly strokes, the history of the race from the creation to the dispersion at Babel, it does not follow each branch of the human family, but confines its history to one—that of the Jews. But in the history of that one, you have, in effect, a type of the whole. And more ; in the history of that one, you frequently catch glimpses of the others—glimpses of them at the most eventful moments of their existence. You see them, for example, as on the plains of Dura—the world in an act of idolatrous worship ;—or you hear the tramp of their armies going forth to depopulate whole regions ; or you hear the crush of towers and thrones smitten by an invisible hand. And more still ; the Bible is prophetic as well as historic ; affords us

visions of the future as well as records of the past. Here the idea of the unity and universality of Providence in the history of man is fully brought out. Before Herodotus, called the Father of History, had begun to amass his confused materials, Isaiah had sung the glory of the *latter day*; and Daniel had foretold the kingdoms which would arise, and the order of their succession, to the end of time.

Again, then, I repeat the Bible never spoke of the course of human events but as conducted on a great plan.—And *with this peculiarity*, that from the time of the promise to Abraham, “that in his seed all the nations of the earth should be blessed,” the entire plan was regulated in relation to his posterity. Nay, ages earlier than that, the plan began to evolve. “Ask thy father,” said Moses, “and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.” Yes, before Moses, before Pisgah itself, from which Moses looked down on the promised land, existed, His eye had looked down from the height of his sanctuary, and had beheld prospectively that Sinai whence his law should be given—that Zion which should be crowned with his temple—and that Calvary which should receive the mystery of the Cross. The great principle on which the habitable part of the globe was moulded and mapped out, was a principle of relation to his chosen people. And, as the great drama of Providence unfolded, act after act, the civilized portion of the world invariably found itself involved with that people. Think of those noble Psalms, the 78th, 105th, and

106th, in which you have the recapitulations of their early history ; do you not hear Jehovah, as he leads them through the nations, saying, "Touch not mine anointed, and do my prophets no harm ?" Are they invaded and oppressed ?—"Who delivered up Jacob to be a spoil, and Israel to the plunderers ?—Was it not Jehovah ?" saith the prophet ; "He against whom they had sinned." Does the Assyrian monarch afflict Israel ?—"The Assyrian, saith God, is the rod in *my* hand." Does the Persian deliver Israel ?—"I called thee distinctly by thy name," saith God to Cyrus ; "I made honourable mention of thee, though thou knewest me not." Did nations change hands in consequence of the Persian movement ?—"I," saith God to his people, "I have given Egypt for thy ransom ; Cush and Seba for thee." The transfer was Persia's reward for Israel's liberation. Have the ancient persecutors of Israel perished ? Their destruction was foretold ; and this was the reason assigned for it : "Jehovah hath a day of vengeance, a year of recompence in vindication of Zion." "Search out," saith the prophet, "search out from the book of Jehovah, and read : not one of these shall fail." And when, at length, "the time shall have come, yea, the set time to favour Zion"—for even that is foretold ; when in the light of a Divine teaching they shall search out of the book of Jehovah, and read ; when they shall see that in all their wanderings from God, he has never allowed them to pass beyond the lines of a plan which his own finger had traced out ; that, as often as they essayed to do so, they invariably encountered some form of evil arresting their progress, which He had foretold ; that, in that comprehensive plan, every useful agent had his post assigned, every event its

hour foreknown, everything was calculated and foreseen ; and, yet, that the whole series was so forelaid that the moral freedom of no accountable being should be violated ; what ground will there be for repeating the ancient appeal of Joshua, and saying, “ Ye know in all your hearts and in all your souls, that not one thing has failed of all that the Lord your God spake concerning you : all have come to pass, and not one thing hath failed.” “ O the depth of the riches, both of the wisdom and knowledge of God.”

III. Will it not further redound to the glory of God when it shall appear *that the entire plan of his conduct towards Israel has directly tended to promote their highest welfare by illustrating the great principles of his moral government ?* Many of these principles are indicated in the context. Here is the principle of *mediation*—of making the conduct or the relationship of one the reason for blessing others. Early in the history of the Church had the Jews been familiarized with this principle ; for it lies at the basis of human salvation. Again and again, by type, and promise, and declaration, had they been reminded of it. But as often had they forgotten it, and self-righteously assumed that they were favoured for their own sakes alone ; or else had persuaded themselves that the Almighty no longer acted on the principle. But, no, saith the apostle, “ God hath not cast away his people.” They are still beloved : but they are beloved, as they ever have been, for the fathers’ sakes.” Now their conversion will, at length, establish this fact. It will show them that they have never been absolutely renounced ; that in all their wanderings and toils they have still been remembered by God as the seed

of Abraham his friend. It will expound the great fact why Abraham himself was beloved. They will then see that there never was, never can be, but "one Mediator between God and man, the Man Christ Jesus ;" the day of whose coming Abraham saw, and was glad.

Justice is another principle of the Divine conduct. "Behold," saith the apostle, "the goodness and severity of God : on them who fell, severity." And looking back on the long track of their history, they will behold it covered from the first with the memorials of the Divine displeasure against sin. They will see that instead of making his love a reason for allowing them to sin with impunity, He has ever been saying, in effect, "You only have I known of all the families of the earth ; therefore I will punish you for all your iniquities ;" and that every stroke of his fatherly chastisement was intended to bring them in penitence to his feet.

Has it always been a peculiar feature of the Divine conduct to *bring good out of evil* ? In the history and conversion of the Jews this Divine prerogative will be seen displayed on the most magnificent scale. It will be seen that He has made the mutual jealousy of the Jew and Gentile an occasion of good to each ; thus converting, by a Divine alchemy, the poison of human hostility into a cup of blessing—a sacramental cup of everlasting friendship. It will be seen that he has taken occasion from the unbelief and temporary rejection of the one, to visit the other with the means of salvation. The apostasy of the human race was the occasion of Israel's election at the first. And when, after repeated apostasies, Israel was abandoned, that became the occasion of salvation to the Gentiles,—“The casting away of them

was the reconciling of the world," saith the apostle; the "fall of them was the enriching of the Gentiles." The history of Israel, indeed, will afford many other illustrations of the same great principle. Their slavery in Egypt was a time of merciful visitation for that country. Their seventy years' rejection and captivity in Babylon were calculated to enlighten and to bless the people of that empire. Their departure from Egypt and Babylon was a loss to those nations, and the gain of Judea. But these, and all the similar instances which had occurred, were summed up and generalized, so to speak, by that great "casting off" referred to by the apostle;—an event so great as to form the line which divides the history of the world into two parts. And then, again, at the time of their conversion, they will see with amazement that the very act which completed their guilt, and which became the means of salvation to the Gentiles—namely, the rejection and crucifixion of Christ—has become the means of their own salvation; that in gratifying their own enormous malice, they were unconsciously doing whatsoever the Divine "hand and counsel determined before to be done;" that in preparing an ignominious cross, they were blindly erecting the very throne on which the rejected Jesus should reign, "a prince and a Saviour, to give repentance unto Israel and the remission of sins."

Is it another grand characteristic of the Divine procedure, so to time and to distribute his judgments and mercies, *as to make us feel our entire dependence on him?* My own deep conviction is, that this is not merely a principle; but that it is the great all-encompassing and all-interpreting principle of the Divine conduct—and that

on its ultimate triumph depend alike the happiness of the creature, and the glory of God. Would you know, for example, why it was that Israel, when brought out of Egypt, was not led straight to Canaan? Listen to the inspired reply: "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or, no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live:"—in other words, it was part of a great system of moral discipline, designed experimentally to convince them of their entire dependence upon God. Would you know why it was that the coming of Christ was so long delayed; and why it was that the Jews were cast off—that their conversion did not take place at the commencement of the Christian dispensation, instead of being for so many centuries delayed? Doubtless other reasons repose in the bosom of infinite Wisdom; but hear the reason which, in the context, is assigned, "God hath concluded them all in unbelief, that he might have mercy upon all." In other words, he waited for the Gentiles, till they had completed the great experiment which proved, that the world by its wisdom would never arrive at the knowledge of God. And he is now waiting for the Jews, till it shall be evident—evident to themselves—that all ground for self-dependence has utterly perished. Were he to cut short that great experiment which man is bent on making—of trying to do without

the grace of God—man would not be prepared to appreciate the Divine interposition. It would seem as if man must be allowed to try his last resource, exhaust his last expedient, before he will submit to be saved by sovereign mercy. God therefore waits ; waits till man has found that his every unaided effort has plunged him deeper in misery and guilt ; waits till sin has bound its victim hand and foot, and has dragged him to the edge of the pit. Thus he waited for the Gentiles, and thus he is now delaying for the Jews ; that, having convicted them all of unbelief and utter helplessness, he might have mercy upon all in a manner most honourable and glorious to his sovereign grace.

Who by searching can find out God ! How long-suffering the patience which can thus bear with a course of human provocation ever raging and ever increasing ! How vast the reach and compass of that plan which counts ages as moments, and takes in the end from the beginning ! How stable that purpose which, before the foundation of the world, fixed its eye on an object which is still future—from which nothing has been able to divert it—on which it is still fixed—and to which everything else is subordinated ! “ For the gifts and calling of God are without repentance.” How worthy of infinite perfection is that process by which evil is not merely thwarted, but made productive of good ; by which, in all ages, grapes are gathered from the thorns of human nature, and figs from thistles ; by which the wrath of man—not his faith merely, not his obedience, not his humility—but the very wrath of man, his worst passions armed and raging, are made to praise God ; made to yield notes which reach the skies only to blend

with the song of the seraphim. And how utterly unfathomable are the reasons on which the great scheme is constructed! One of these, indeed, the apostle assigns—that the whole is designed to humble man, and to redound to the glory of the grace of God. But even this does not enable us to fathom the deeps of the Divine counsels. We want the strength and the skill necessary to use the immeasurable line. Here even an apostle fails. For after having sounded his way for awhile among the mere shallows of this ocean, he no sooner launches out into the deep, and there reverently essays to fathom it, than, suddenly seized with an overwhelming awe, he gives up the attempt, exclaiming, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!”

IV. But what if this great system of discipline, after displaying for ages the principles of the Divine government, and directly tending to lead the Jews to repentance, should leave them as it found them—worse than it found them? *Would not their conversion, after all, to the faith of Christ, redound, to a degree inconceivable, to the glory of God?* This is our *fourth* particular.

And, here, you will see the relation of our preceding remarks to the point we have now reached. The strength of a mechanical power is estimated by the degree of resistance which it overcomes. And the honour which will accrue to the grace of God in the conversion of the Jews, is to be estimated, partly, by the amount and the duration of their previous resistance to that grace.

1. Now, viewed in this light, you will see that their conversion will reflect transcendent honour on *the power*

of the grace which effects it. For you are to remark that we are not now speaking of the conversion of a people who, like the South Sea Islander, had never before enjoyed the light of Revelation ; but of a people who, in this sense, have never been in darkness ; to whose ears the voice of God was a familiar sound ; on whose eyes the fires of Sinai and the light of “the day star from on high” had alike shone ; but in vain. And yet they are at length to tremble at that voice, and to rejoice in that light. Nor are we speaking of a people who, like most of the converts from among ourselves, are, prior to their change, merely indifferent to Christianity, and who are taking it for granted that they are already converted ; but of a people who have ever been actively hostile to all spiritual religion ; a people to whom the martyred Stephen could say, “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers did, so do ye. Which of the prophets have not your fathers persecuted ?” a people whose fathers blasphemed the Holy Ghost, and thus incurred the fearful guilt of the unpardonable sin ; a people therefore who will be found inheriting all those evil dispositions which had never ceased to resist the Spirit of God ; and yet they are, at length, to cry out for this grieved and resisted Spirit, and to yield themselves up to his power. Nor are we speaking of this people as nominally converted merely—simply proselyted to the faith—as many of the European nations were ; but as renewed in the spirit of their minds—changed in their very heart of hearts. The conversion of the three thousand on the day of Pentecost was the great miracle *of the Christian economy*. The sudden transformation

of three thousand souls was a new thing in the earth. For a multitude just fresh from Calvary to receive as their Saviour the being they had there nailed in deadly hatred to a cross, proclaimed a change of their entire nature which God alone could effect. But here a still greater change is to be seen ; the conversion of a people who, besides the hatred of their forefathers to our blessed Lord, are naturally filled with distrust and hatred of all his professed followers by whom, for ages, they have been persecuted. Compared with this, no change the world has yet witnessed deserves to be named. Conceive, if you can, of the revolution which your nature must undergo before you could adopt Hindooism ;—adopt it not merely by bowing in its temples, and conforming to its ritual, but by actually believing in its idol gods. You feel that, before you could do this, you must be entirely re-made. Nor does the Jew feel less deeply that to be transformed into an humble, spiritual, devoted Christian, he must become a new creature. To exchange the form of godliness for the power, proclaims the presence of a Divine agent ; but to worship in the name of the very Being on whom the heart had hitherto vented its bitterest execrations ; to regard the cross which he had hitherto viewed as the signal of ignominy and guilt, as the object of all his affections, the motive of all his actions, the illuminated centre of all his hopes—this implies a change so great that it might almost excuse unbelief (if anything could excuse it) for saying, “ If the Lord would open windows in heaven might this thing be.” But unbelief itself is silenced by the declaration that opened they shall be. For thus saith the Lord, “ I will

pour my Spirit upon thy seed, and my blessing upon thine offspring."

2. Associated with this display of omnipotent energy in the conversion of the Jews, there will be the exercise of *unlimited grace in their forgiveness*. We seek not to exaggerate the guilt of the Jews. We believe that the guilt of many an individual Jew is equalled by the guilt of many calling themselves Christians. But when it is remembered that there is a sense in which guilt is transmitted from age to age—that the Jews of the present day are the descendents of those concerning whom God declared, "Though Moses and Samuel stood before me, yet would not my mind be towards this people;" and concerning whom the Saviour solemnly affirmed, "Verily I say unto you, that upon you shall come all the righteous blood shed upon the earth; from the blood of righteous Abel unto the blood of Zacharias whom ye slew between the temple and the altar:"—when it is remembered that the Jews of that future day will be the descendents and approvers of those who shouted concerning the Son of God, "Away with him; crucify him. His blood be upon us and upon our children;" and that, by their persevering unbelief, generation after generation have been virtually crucifying the Son of God afresh, and putting him to an open shame—when this is remembered, how amazing appears that exercise of mercy which is to cancel so mountainous an accumulation of guilt!

Who has not been melted by that Divine compassion which moved the heart of Jesus when he wept over the guilty city thirsting for his blood; and which led him to

save his latest breath to pray for his murderers, "Father, forgive them; for they know not what they do?" And how amazing the grace which led him as soon as he arose, and while their eyes were yet gleaming with the fire of triumphant revenge, to charge his apostles to hasten and open the charter of redemption first within sight of Calvary! Surely, we might have said, surely if it is ever proclaimed to them, it will not be until it has been first offered to all the Gentile world. But who can calculate the course of his grace? for, behold, he sends his Gospel to Jerusalem first! Who can calculate the course of his grace? for, behold, when his Gospel shall have made the circuit of the world, he will offer it, in all its original plenitude of grace, to the Jews again! He will more than offer it: he will constrain them to accept it. As if his blood had only just been shed, he will convince them that the lapse of time has left its efficacy unimpaired—"that his blood still cleanseth from all sin." As if he had only just begun to reign, and reigned for them alone; he will shower his gifts upon them, "granting repentance unto Israel, and the remission of all their sins." And, oh! when the enlightening Spirit shall have laid open the whole truth to their contemplation—when they shall recognise in him whom their fathers crucified the promised Messiah—when they shall look upon him whom they have pierced; what meltings, what deep relentings of heart shall ensue! "They shall mourn, as one mourneth for an only son, and be in bitterness as one that is in bitterness for his first-born." When they shall see that they owe their forgiveness to that blood which they invoked in guilty imprecations on their own heads;

when gathering by faith around his cross they shall remember that they esteemed him "stricken, smitten of God, and afflicted;" but shall then see, and shall say, "He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed;"—what all-subduing views will they obtain of the prevalence of his intercession, of the unchangeableness and riches of his grace!

3. We are to believe, too, that this change will take place at such a *period in the history of the Jews*, as shall still further redound to the glory of God. There is a fulness of time for it. And as the coming of Christ in the flesh took place at a crisis when the state of the world demonstrated the necessity of his advent, and displayed its grace, so doubtless will be his coming in the conversion of the Jews. Probably they will have reached the last stage of guilty unbelief; or they will be sorely pressed by evils from without; or, abandoning all expectation of ever beholding their Messiah, they will have said, "There is no hope," and will have given themselves up to despair; or all these forms of evil will have combined in one. This we know, that the design of the whole Gospel constitution is that no flesh should glory in his presence; that the inscription on the topstone of the fabric will be, "To the praise of the glory of his grace." And we may rest assured that this important part of the Divine dispensations will harmonize with the whole; that even the time selected for it will say more emphatically than words, "Not for your sakes do I this, O house of Israel, but for my holy name's sake. I, even I, am he

that blotteth out thy transgressions, for mine own sake"—from self-derived and sovereign grace—"and will no more remember thy sins."

4. In harmony with the spiritual and Divine character of this event, will be *the means or manner of its accomplishment*. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Not indeed that all means will be dispensed with. This would be a departure from the usual course of the Divine procedure. But those employed shall be of so humble a character, and the success attending them shall so far exceed all human calculation, as to furnish the most glorious exposition of the words, "Not by might, nor by power, but by my Spirit, saith the Lord." Ask you the reason for this? "That men may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

5. And then another element of the glory which will redound to God from this spiritual revolution will be found in *the number of the converted*. A few here and there will doubtless be renewed, from time to time, prior to that period. And even then the change may not be universal. But still it will be so general as to satisfy the large prediction that "all Israel shall be saved." "Fear not, saith God, for I am with thee: I will bring thy seed from the east, and gather them from the west. I will say to the north, Give up; and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth; every one that is called by my name, whom I have created for my glory." And they

shall come from the east and from the west, from the north and from the south, to swear allegiance to the cross of Christ. And, oh! if when the "apostles and brethren that were in Judea heard that the Gentiles had also received the Word of God, they glorified God, saying, Then hath God also to the Gentiles granted repentance unto life;" what joy will seize the Gentile Church when it shall be announced, "Then hath God also to the Jews granted repentance unto life," and they have at length embraced the mighty grant! And if there is joy in heaven among the angels of God over one sinner that repenteth, who can conceive the rapture which shall thrill the ranks of the seraphim when it shall be there proclaimed, "All Israel is saved!"

V. And this reminds us of the further accession of glory to God from the conversion of the Jews, *resulting from the effects of the event upon others*. For what an unsurpassable proof will it furnish of *the Divinity of the whole scheme of revelation!* As the outpouring of the Spirit upon the Jews on the day of Pentecost was reserved by God for the crowning proof of the new economy; so the greater effusion of the same Spirit, upon the same people, is reserved to complete the proof of its claims, as it draws towards a close. Sufficient and superabundant as the evidences of its Divinity already are, God is still holding in store a concluding proof which shall eclipse the lustre of all that have gone before. For the conversion of the Jews will exhibit a scene in which every event will be seen to be the providential issue of a train of circumstances laid ages before—every movement, the fulfilment of an ancient prophecy—every occurrence

invested with a supernatural aspect ; a scene which shall silence the sceptic, and carry the judgment of the inquiring, even though it fail to win their hearts.

What an unsurpassable proof will that event display of *the all-sufficiency of the grace of God !* At the opening of the Christian economy, the conversion of Saul of Tarsus seems to have been designed—indeed, he himself declares, “ For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them who should hereafter believe on him to life everlasting.” In a similar manner God appears to be reserving the richest display of his saving grace till towards the last. For in the conversion of the Jews he will be seen concentrating his Divine regards on a people who had come to concentrate in themselves the worst elements of rebellion against him ; doing this at the very time when they had reached the last stage of hopeless depravity—suspending over them a cloud charged with showers of blessing, at the moment when they might have looked for a cloud showing the very blackness of darkness, and stored with all the materials of wrath ; and, amazing wonder ! making the death of Christ—the very act which seemed to complete their guilt and to seal their doom—the reason of their forgiveness, the pledge of their complete salvation.

What an impulse too will be given to the piety of every part of the Christian Church ! “ For if the fall of the Jews be the riches of the world, and the diminishing of them the riches of the Gentiles ; how much more their fulness.” The newly converted Jews will probably exhibit a measure of self-denying zeal for the glory of God, which the Church had come to consider absolutely imprac-

licable. For "he that is feeble among them at that day shall be as David ; and the house of David shall be as God, as the angel of the Lord before them." Fired with the emulation of their example, the entire Church shall be seen girding up the loins of its mind, and kindling its lamp at the altar of their piety. New meaning shall be seen in every statement of the Word of God ; new value attached to everything that can advance his glory ; new energy be felt in the powers of the world to come. Churches before comparatively dead shall be aroused to newness of life ; the great experiment shall be made of ascertaining how much prayer can effect for the conversion of the world ; and while the Church is, with one voice, crying, "Come from the four winds, O breath, and breathe upon these slain that they may live," the great valley of spiritual death shall exhibit the symptoms of returning life. "For if the casting away of the Jews be the reconciling of the world, what shall the receiving of them be but life from the dead ?"

How eminently will this reanimation and increase of the Church tend to *the union of all its parts*. That most ancient of all schisms, between Jew and Gentile, shall then be healed. "For in Christ Jesus there is neither Jew nor Greek !" the Jew shall have become a Christian ; and the Christian an Israelite indeed. Every minor distinction in the Church shall cease ; or shall remain only to show the strength of the love which unites all its parts into one. And thus it will be seen that an important step has been gained towards the attainment of the purpose "which God hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ."

And will not—must not all this inconceivably *augment the joy of the Church*? Every ancient interposition of God on behalf of his peculiar people called forth the loftiest flights of sacred poetry. But all these are deemed inadequate to the celebration of their final recovery. The powers of language are to be taxed as they had never been before. A new song is to be raised more worthy of the greatness of the occasion. “Sing to Jehovah a new song; his praise from the end of the earth.” The very site of the ancient city is urged to join in the sacred strain: “Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.” Even inanimate nature is summoned to share in the joy, and to assist in the praise: “Sing, O ye heavens! for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains; O forest! and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel.” And amidst this general concert, in which every object shall find a voice and take a part, will the redeemed people themselves be silent? A part of their song is already prepared: “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness.” Indeed, that nothing may be wanting to heighten our conceptions of the sacredness and sublimity of that joy, God himself is represented as anticipating it with delight, and as calling on the universe to share in his Divine

exultation ; “ For, behold, I create new heavens and a new earth : and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create : for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people.” In that joy of the Redeemer there will be a depth and a peculiarity which no creature will be able to share. When he shall see of the travail of his soul in their conversion, in how peculiar a sense will he be satisfied ! When he who once wept over them bitter tears, shall behold them prostrate in penitence at his feet ;—when he whom they affixed to the accursed tree, shall behold them embracing that cross and exulting, “ God forbid that we should glory save in the cross of our Lord Jesus Christ,” he will be conscious of a satisfaction which shall fill even his capacity for enjoyment.

Brethren, the glory of the Lord is yet to be revealed. Would you reflect a portion of its radiance ? “ We beseech you, by the mercies of God, that ye present your bodies a living sacrifice.” No mere outward homage—no ecclesiastical relations, will suffice. Confidence in these was the secret of Israel’s fall. And “ if God spared not the natural branches, take heed lest he also spare not thee.” Would you promote the glory of God in their recovery ? Seek the conversion of all around you. Aim at the recovery of the world. For know, that the progress of the missionary cause hastens the time of Israel’s conversion ; for “ blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved.” Would you accelerate the arrival of that blessed day ? Then “ pray for the

peace of Jerusalem." Resolve, "for Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." You could not employ means more appropriate to the Divine greatness than to cry daily, "O that the salvation of God were come out of Zion!" The Churches of Christ generally could not unite for a more worthy object than to send up the earnest invocation, "O arm of the Lord, awake, awake!" for thine ancient people. The prayer would be music in the ear of God; and would bring a blessing on those who offered it.

Finally, would you sympathize with and appreciate the glory which shall redound to God from Israel's conversion? Cultivate the humble and adoring spirit of the apostle in relation to it. Your own history exhibits an epitome of the Divine conduct towards Israel. The history of the Jews is but an epitome of the Divine conduct towards the human race—conduct which is destined to fill the universe with his praise. For what is the nature of that glory which is to accrue to God from their conversion? Is it not the glory of a power which has carried them successfully for ages through every annihilating process that could assail them—the glory of a wisdom which saw the end from the beginning, arranging and foretelling the entire plan—of a benevolence which resisted every kind of provocation to destroy them, pressed into its service every adverse influence, and illustrated every great principle of moral government in a manner directly tending to their highest welfare—of a mercy which after following them nearly through all time, and through all lands, takes them, with all their accumu-

lated guilt and depravity, and erects them into a monument of his saving grace—and the glory of making this dispensation the occasion of further joy to the Church; and of the greatest good to the world? In a word, it will be the glory of Divine all-sufficiency receiving from them at length the homage of creature dependence. And so deep will be their conviction of that dependence, and so vast the views of that all-sufficiency which their history shall afford, that language will fail to describe or record them. And what a subject for contemplation to the minds of the blessed! Once, says the Apostle John, on the opening of the seventh seal, “there was silence in heaven about the space of half-an-hour;”—that was a pause of breathless suspense prior to a tremendous discharge of wrath. But when by this splendid display of mercy, the principalities and powers in heavenly places, shall behold the manifold wisdom of God, surely the silence of wonder will again ensue—a silence during which every face will be veiled, every worshipper prostrate, every heart filled with mental adoration—a silence from which they shall recover only to utter the language of awful delight, “Oh the depth of the riches both of the wisdom and knowledge of God.”

Brethren, the tendency of all his dispensations, from first to last, is essentially the same. And never will they know a pause, till this end be gained. Then man will have found his proper place—the only spot in the universe which becomes him—at the feet of God. Then God will have recovered his proper glory—every rival power will be cast out—the eyes of all will wait upon him—he will be seen by the universe as the centre and stay of a dependent world. Then the design of the great constitution of

mercy will be completed—the wise man shall no longer glory in his wisdom, nor the rich in his riches, nor the strong in his strength—the only glory left will be the high glory of dependence upon God—everything will be seen to have redounded to the glory of his grace alone. And when all flesh shall thus be seen prostrate before God, what will it be but a prelude to the worship of heaven ; what will remain but that the whole should be transferred to the employment of praise above ! And as the righteous at length shall go away into everlasting life—as the nations of them that are saved shall “ pass through the gates into the city,” what more appropriate inscription for the triumphal arch which shall receive them than this, “ Of him, and through him, and to him, are all things ; to him be glory for ever, Amen ! ” Be this our sentiment in life, in death, and for ever.

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

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BRITISH SOCIETY
FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE single object of the Institution, is the spiritual good of the ancient people of God. For this it seeks to engage the prayers, the influence, and the active co-operation of *all* who love the Lord Jesus Christ in sincerity. During the few months of the Society's existence, approved Agents have been employed in visiting the Jews, conversing with inquirers, and distributing Tracts, and portions of the Holy Scriptures, in the Hebrew and other languages. The Committee have also published in Hebrew a selection of passages from the Old Testament Scriptures, and the Epistle to the Hebrews in the same language.

Pursuing this work unobtrusively, and in the spirit of Christian love and kindness, sufficient has been already elicited to encourage a continuance in the same course, and to warrant an urgent appeal for more extensive assistance.

The instruction of Jewish females, the spiritual edification of baptized Jews, the dissemination of Christian truth among the young, and other collateral objects, solicit, and, as the Committee are enabled, will receive earnest and prayerful attention.

The privileged character of the Jewish nation, the wrongs inflicted upon them by Christian communities and individuals, their present state of spiritual darkness and destitution, and the copious prophecies recorded in the sacred volume relating to their conversion, and subsequent

benignant influence on the world at large, justify our utmost exertions when summoned to their help. Such a summons appears from a variety of circumstances to be addressed to the Christian church at the present moment. Should it not be responded to by a united, unsectarian, and cordial movement, in the full exercise of love to the Son of David, of compassion for our brethren, still "beloved for the fathers' sakes," and of believing dependence on the faithfulness of the God of Abraham?

Affectionately would the Committee commend the interests of the Society to the devout consideration and fervent prayers of those, whose "heart's desire is, that Israel should be saved." Considerable expense is necessarily involved in the prosecution of the work thus commenced, but they appeal with confidence to Christian sympathy and liberality, believing that He whose is the silver and the gold will lead his people cheerfully to consecrate of their substance to this service.

Subscriptions and communications, personal or by letter, will be thankfully received at the Office of the Society, No. 1, CRESCENT PLACE, NEW BRIDGE STREET, Blackfriars, where attendance will be given daily, from Eleven until Three o'clock.

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JAMES HAMILTON,

Honorary Secretaries.

GEORGE YONGE, *Resident Secretary.*

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1. That a Society be formed, to be called *The British Society for the Propagation of the Gospel among the Jews.*

2. That the Society consist of Christians, of evangelical principles, interested in the propagation of the Gospel among the Jews.

3. That the more immediate field of the Society's operations be London, and the larger towns of the United Kingdom.

4. That the Society shall maintain a friendly correspondence and co-operation with the Church of Scotland's mission to the Jews.

5. That the Association cordially invite the co-operation of all kindred Institutions.

6. That an Annual Subscription of Ten Shillings constitute membership; and a Donation of Five Pounds membership for life.

7. That the Committee consist of twenty-four Ministers, and an equal number of Laymen; and that the Treasurer and Secretaries be members thereof *ex officio*.

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